The Outlook

Vol. 65 August 4, 1900 No. 14

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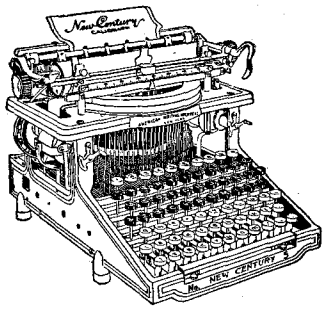

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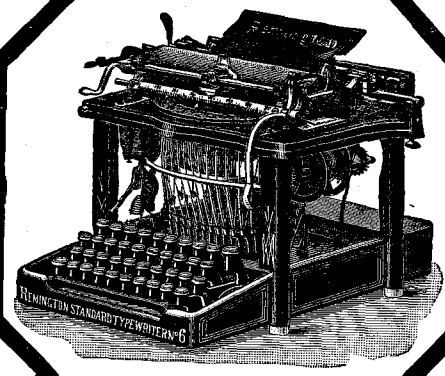

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The Outlook

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China and the United States

The correspondence between Kwang-Su, the Chinese Emperor, and the United States Government has been published. Whether Kwang-Su is alive or not is very questionable, but the appeal for mediation is issued in his name; is based on the assertion that mutual trust and confidence exist between the two countries and that the present "clashing of forces" in China is due to the bombardment of the Taku forts by the foreigners; and, on this basis, requests the President of the United States to "take the initiative in bringing about a concert of the Powers for the restoration of order and peace." The candor of the President's reply is in the best spirit of true diplomacy. It infers that "the malefactors who have disturbed the peace of China have not only not received any favor or encouragement from your Majesty, but are actually in rebellion against the Imperial authority;" and, on this assumption, it asks for public assurance from the Chinese Government "whether the foreign Ministers are alive, and, if so, in what condition;" for immediate communication between the Ministers and their respective Powers; and for communication between the Imperial authorities and the relief expedition, "so that co-operation may be secured between them for the liberation of the legations, the protection of foreigners, and the restoration of order." And it closes with the President's assurance of his belief that, if these objects are accomplished, "no obstacles will be found to exist on the part of the Powers to an amicable settlement of all the questions arising out of the recent troubles," and a promise to put the good offices of the United States Government at the disposition of the Chinese Emperor to bring about such a settlement.

The Reported Chinese Edict

Such a communication could have but one effect—to compel the existing Government, whatever it may be, whether that of Kwang-Su, the Dowager-Empress, or Prince Tuan, to declare itself. It was a perfectly courteous but uncompromising challenge to the authorities which appealed to the United States for mediation to affirm publicly whether they are in sympathy with the Boxers or are ready to welcome foreign aid in suppressing the Boxers. If, as the European authorities have more or less publicly insisted, the Chinese Government is playing a part and is really sanctioning the anti-foreign mobs while disavowing all responsibility for them, the very best way to put an end to the duplicity and compel it to declare itself in unmistakable terms is the way which Secretary Hay has taken—assume its sincerity and ask it to act in accordance with its protestations. If a report telegraphed from Shanghai by a correspondent to the somewhat sensational "Daily Express" of London can be trusted, Secretary Hay's diplomacy has had this effect. This correspondent telegraphs that an Imperial edict has been issued declaring that the Ministers are held as hostages pending negotiations with the foreign Powers, and commanding all Viceroys to aid negotiations with the Powers for the abandonment of hostilities and to resist all advances of foreign forces toward Peking, and meanwhile to prevent the escape of any foreigners from the interior. There are, it is said, fully two thousand foreigners, chiefly connected with missionary work, at isolated stations in the interior; and these, if this reported edict is genuine, are practically also held as hostages, but liable at any time to attack from the mob. Whether any such edict has been issued

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we are not, at this writing, by any means sure; but that the report indicates the policy of the Chinese Government, and that the Government is fanatically anti-foreign, is highly probable. If the envoys have not been murdered by an anti-foreign mob, and we think that is not very probable, it is only because they are held as hostages by an anti-foreign Government as unscrupulous, as cowardly, and as barbaric as the mob, but more shrewd and far-sighted.

❀

The Alternative If this edict is official, if it even represents the purposes and policy of the Government, not yet formulated and affirmed, the alternative presented to the European Powers seems to us very simple and very clear. They must meet the challenge thrown down to them. They must either agree, if the envoys are returned to them in safety and safe conduct is furnished to foreigners in the interior, to withdraw their forces and leave China to wrestle with her own problems herself, only maintaining their own presence and authority in the treaty ports; or else they must march at once on Peking, meeting the challenge with defiance. In the first case the envoys, if they really are still alive, would probably be saved, and some, possibly a majority, of the foreigners in the interior would be saved; but to secure this the Powers would forego inflicting punishment on the Chinese or even exacting indemnity from them, and Chinese who had been friends and allies of the foreigners would be at the mercy of a merciless mob. If they pursue the second course, the envoys, if still living, would almost certainly be put to death, and the same fate would overtake the foreigners in the interior, and a war would be kindled between Europe and China the end of which no one can foresee. It is difficult to conceive how the United States can act alone in this juncture, and, unfortunately, there seems at present little probability that the Powers will act together. America can give notice to the Powers that she is ready to co-operate with them in a forward movement, and ready to accept as commander-in-chief any one whom the Powers may agree upon; but she has not forces enough to act independently. What is most to be dreaded is what is most likely to take place: a continuance of suspicion, distrust, and jealousy between the Powers, and a consequent continuance of the policy of inaction and delay.

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News of the Legations Last week, as the result of constant correspondence with the Viceroy of the province of Shantung, Li-Hung-Chang announced that the Chinese Government was prepared at any moment to give safe convoys from Peking to Tientsin to the members of the foreign legations in return for a guarantee from the Powers that there should be no advance upon the capital. This announcement from Li-Hung-Chang would imply that the Ministers are safe and also that the Chinese themselves are beginning to quell the insurrection. It will be noted that this and almost all other Chinese reports emanate from one personage, Yuan-Shi-Kai, the Viceroy of Shantung, the official who betrayed the young Emperor to the Dowager-Empress. His constant failure to comply with the allies' demand to put the Admirals into communication with the legations in Peking has not escaped notice. More credence, however, is naturally placed in reports published last week from other than Chinese sources. That a massacre could not have taken place earlier than July 6 is evident by the receipt of letters from Mr. Conger and from Sir Claude Macdonald, both bearing that date. The latest and most encouraging news is that received in London on July 30 from Admiral Bruce, giving a letter written in Peking on July 21 by Sir Claude Macdonald, the British Minister. The letter says:

> The British Legation at Pekin, from June 20 to July 16, was repeatedly attacked by Chinese troops on all sides with both rifle and artillery fire. Since July 16 there has been an armistice, but a cordon is strictly drawn on both sides of the position. The Chinese barricades are close to ours. All the women and children are in the British Legation. The casualties to date are sixty-two killed.

On Monday of this week a letter from the German Legation dated July 21 was received at Tientsin. The letter reports the German loss as ten dead and twelve wounded, and adds that the Austrian, Italian, Dutch, and Spanish legations

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were destroyed and the French partially. A letter dated July 22 from the Japanese Legation has also been received, announcing that the allies have food for another week, but little ammunition.

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Chinese Activity The activity of Chinese troops in connection with the Boxer insurrection is now evident throughout all China. In the extreme north, Chinese troops have again crossed the Russian border, and have appeared as far west as Stretensk, the furthest point reached by steamers navigating the Amur River, and as far east as Semirachensk, sixteen hundred miles in a bee-line from Stretensk. It would seem that the Chinese think themselves prepared to attack Russia along the whole common frontier, choosing points that are insufficiently guarded. The principal Russo-Chinese engagement last week occurred at Lauschi, on the Sungari River, in Manchuria; the Chinese were signally defeated. The greatest massacre of Christians last week occurred at Paoting, in the province of Chili, in which, so it is reported, every foreigner was murdered, including forty American, British, and French missionaries, and also two thousand native converts. It is not surprising that a massacre should have occurred at Paoting, where the Boxers were defeated last May. One of the suburbs was entirely inhabited by native Roman Catholics. These, from the roofs of their houses, made a successful defense against a Boxer attack, killing no less than seventy of the attackers, with but small loss to themselves. The Christians had, however, been provided with shotguns, an exceptional circumstance; as a rule the natives are entirely helpless. In the adjoining province to the south of Honan, some missionaries have succeeded in escaping eastward into the province of Kiangsu, and so to Shanghai. They found the natives everywhere hostile, and suffered continual beatings, the clothes being torn from their backs. The women were compelled to endure cruel indignities. At Shanghai itself the Consuls have decided that the situation demands the presence of a military force. Further south along the coast, the English mission at the treaty port of Ningpo was destroyed last week and twelve missionaries were murdered. Chang-Chi-Tung, Viceroy of the province of Hupe, telegraphs from Wuchang on the Yangtse River that he will not be able to restrain his troops from attacking foreigners longer than another week. He adds that he has thrown the breech-blocks of the guns commanding Hankau into the river. In the extreme south, the Governor of the island of Hainan has informed the Consuls at Hongkong of his inability longer to protect missionaries. Throughout China, attempts to aid the latter to escape have increased the expense account of the home boards. Persons desiring to contribute to this purpose are advised to send their checks to the treasurers of the principal missionary agencies in North China, the scene of the greatest peril at present. The address of the Presbyterian Board is 156 Fifth Avenue, of the Methodist, 150 Fifth Avenue, New York City, and of the Congregationalists (the American Board), 14 Beacon Street, Boston.

❀

The Boer War Profiting by recent Boer victories in the neighborhood of Pretoria and Johannesburg, Lord Roberts has strengthened the guard of those places. The British forces have now arrived at Middleburg, nearly half way eastward from Pretoria to the Portuguese frontier. As the forces have not encountered the serious opposition expected, it is supposed that the Boers have taken all of their artillery into the Lydenburg district to the north. If the second half of the eastward expedition be as successful and speedily accomplished as the first, the Boers may shortly find themselves cut off from their Delagoa Bay supply-base. In western Transvaal, General Baden-Powell is being besieged for the second time. He is at Rustenburg, which is gallantly holding out against the Boers under General Delarey. A relief force sent to General Baden-Powell's assistance proved too weak to be effective, and was obliged to fall back on Pretoria. The advance of General Carrington from Rhodesia into the north of the Transvaal has been already announced, and his force has had some skirmishing with the Boer commando which was sent north about three months ago, but no important result has been reported. News from the

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Orange River Colony shows that Generals Clements and Hunter have been closing in upon the remaining Boer force intrenched in a natural stronghold. General Hunter's forces had two days' stiff fighting and a loss of one hundred in casualties before they captured Fouriesburg. Their great victory, however, came on Saturday of last week. General Prinsloo surrendered unconditionally, his force numbering no less than five thousand Boers. All recent military operations in South Africa have been hampered by bad weather. In the British ranks four Scotchmen have died from exposure to the intense winter cold, as well as many horses and cattle.

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Mr. Chamberlain on South Africa

Last week a spirited debate took place in the House of Commons in the course of which the Liberals again aired most of the old charges against Mr. Chamberlain, Colonial Secretary, and indulged in criticisms of the war in South Africa. In his reply Mr. Chamberlain declared that the issue raised by the motion meant that the war was wrong, and that, consequently, annexation of the South African republics was wrong, and their independence should be restored to them. In his opinion the war was just and righteous, and should not be judged by its consequences in loss of life. John Bright had defended the Civil War in America as just and righteous, although the loss of life was to be measured by thousands to units as compared with that in South Africa. Mr. Chamberlain proceeded to combat the Liberal assertion that the Afrikander Bond had remained loyal, and ought to be consulted with regard to the settlement. He charged the Radicals with condoning rebellion. The policy of the Government, however, was not vindictive, and instead of subjecting the rebels to the death penalty or imprisonment, it only proposed to disarm them politically for ten years. As regards the future, added Mr. Chamberlain, there would not be an indefinite military occupation. At the earliest moment a civil administration would be established, for the British Government wants to give to the Boer States the self-government enjoyed by the other British colonies. Mr. Chamberlain closed by saying that the hope of a reaction at home was prolonging the war; therefore, in the interest of the Boers as well as of the British, it ought to be made clear that the Government has substantially a united Parliament and people behind it.

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Cuban Affairs

Popular interest is centered in Cuba on the coming election for delegates to the Constitutional Assembly. It is understood that a decree will be published at once by Governor-General Wood fixing September 15 as the date for that election, and it is expected that the Constitutional Assembly will meet early in November. What the course of events will be after the Assembly has met will depend greatly upon the temper and intelligence of that Assembly. The press of the United States have during the week been commenting upon an alleged plan, supposed to exist in the mind of the Administration, which includes the maintenance of sovereignty over Cuba for some time to come in matters relating to its foreign affairs, its finance, and its tariff. It seems to us quite futile to discuss this rumor, which at present has no kind of authority behind it. We should, however, expect that the Administration in maintaining the general spirit of the Monroe Doctrine would not consent that Cuba should enter into any colonial or *quasi* colonial relations with any European Government, or accept any European protectorate. Its independence will be recognized, but not its right to become a dependency on any European Power. It is also probably true that our Government would expect its tariff relations with this country to be as favorable as those entered into with any other country, and this would not be an unreasonable expectation. But it will be time enough to enter upon the public discussion of these questions when they arise; there is no immediate prospect that they will give trouble. There is much more prospect, in the judgment of some who have excellent opportunities to be well informed, that Cuba, in the exercise of her independence, will at no distant day express a desire for closer relations with the United States, if not for admission into it as a State. This is a question on which it is much more

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practicable for the public to be doing some thinking.

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Postal Frauds During the week Assistant Postmaster-General Bristow's full report on the postal frauds has been made public. It is a remarkable and thorough document. The statement shows beyond question fraud on the part of Neely and others, furnishes at least a strong *ex-parte* case of fraud against Mr. Rathbone, Director-General of the Posts, and (what is more important) shows that the postal system inaugurated in Cuba was entirely without adequate checks against fraud. This last fact becomes evident when it is known that Mr. Neely was made Chief of the Bureau of Finance, while the Bureau of Postal Accounts, established for the express purpose of keeping records of receipts and expenditures, was placed under the charge of Assistant Auditor Reeves, who publicly declared that he did not consider it his duty to investigate the correctness or justice of any statement made by the Bureau of Finance. Thus the auditing of accounts was a pure mockery. Neely's own accounts, says Mr. Bristow, show a shortage of over $30,000, and it is definitely ascertained that in addition about $100,000 was lost to the Government by selling stamps twice. It is probable that this showing does not cover all of Neely's stealings. Other minor officials are accused of fraud and the evidence is stated. As to Rathbone, Mr. Bristow's report shows—to quote Postmaster-General Smith's summary—that "E. G. Rathbone, late Director-General of Posts, drew two warrants of $500 each, on which he himself obtained the money, and that no account or explanation has been rendered; that he appropriated a per diem of $5 for several months after it had been expressly prohibited by the Postmaster-General, and that he incurred extravagant and unjustifiable expenditures of a personal character, making them a charge upon the postal revenue." The extravagant expenditures referred to amounted to thousands of dollars, and include bills for such things as trunks, clothing for servants, and enormous traveling expenses incurred by Rathbone and his family when he was not traveling on Government business. The Administration has shown the utmost thoroughness in investigating this lamentable scandal, and it is not to be doubted that it will show equal energy in bringing the offenders to justice. Rathbone was arrested on Saturday last in Havana on the charges above outlined; the question of Neely's extradition is still undecided.

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The Philippines A celebration in honor of the amnesty proclamation took place in Manila last week, including an illumination, processions, allegorical floats, etc. The cable accounts state that the members of the Philippines Commission learned that it was intended to deliver inflammatory speeches, and that the gathering would practically constitute an insurgent demonstration. Under the circumstances they cancelled their acceptance of the invitation to be present. The curious announcement is also made that "a a few attempts to raise pictures of President McKinley and Aguinaldo entwined with flags were quietly suppressed." From Madrid comes the news that the Spanish Cabinet has considered and accepted a proposal for the cession to the United States for $100,000 of the islands of Sibutu and Cagayan in the Sulu archipelego, Philippines. It is obvious that to prevent possible international complications these islands should share the future of the archipelago to which they geographically belong; it is presumed that they were unintentionally omitted in the treaty made at Paris (or that it could be so claimed), and the present negotiation is by way of quieting the title, as lawyers would say. The United States already has possession of the islands. There has been little fighting in the Philippines the past week. The most sensational news of the week is found in the following Associated Press despatch:

> Two soldiers recently entered a native store in Oroquieta, in northern Mindanao, to buy food. One of them was killed by a booman and his head severed from his body. The other escaped and gave the alarm. A company of the Fortieth Infantry, stationed at Cagayan, went to Oroquieta and killed eighty-nine natives, thirty of them in one house. The gunboat Callao, commanded by Lieutenant George B. Bradshaw, subsequently shelled Oroquieta, burning the warehouses. One of the crew was killed.

It is to be supposed that the War Department will give the public the facts as

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regards this accusation of massacre contrary to the laws of war, and, if it be true in whole or part, that prompt action will be taken in the premises. The trying and irregular conditions of the fighting now going on not unnaturally tend to inflame passion and lead to excesses. The high reputation won by our troops at Tientsin, where they abstained from the looting in which others appear to have been engaged, must be maintained everywhere. In this connection an order issued by Major-General Bates, commanding the Department of Southern Luzon, is of interest. General Bates says:

> Rumors having reached these headquarters that unjustifiably harsh measures have been employed in some instances to extort information from captured ladrones, officers of this command are reminded that general orders of the War Department provide ample and lawful methods for the treatment of prisoners, spies, and other persons not entitled to the rights of recognized belligerents, and all departures from the provisions of said orders are strictly prohibited. While it is not believed that any officer of this command would, either openly or indirectly, sanction any unmerciful acts, and still less that he would deliberately order them, all persons in military service in this department are nevertheless warned that no end can be so desirable or important as to justify a departure from the recognized laws of war, or a resort to any deliberate measures of cruelty.

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The Rebellion in Colombia The vicissitudes of the insurrections in the Spanish-American republics have always been remarkable. No rebellion has presented more of this extraordinary change of fortune than that which has just come to a close in Colombia—that is to say, if the press reports are to be believed. Throughout the summer alternating despatches have appeared almost from week to week asserting in turn the success of the Government and the rebels. Even as late as July 26 news was received from Colon declaring the complete victory of the insurgents and the expected surrender of the Government, but on the following day came fuller and probably authentic despatches asserting that the insurgents have been completely defeated, have offered to surrender their arms, and in return have received guarantees of freedom from prosecution. It is said that the insurrection has cost over six hundred lives, while the wounded have numbered many additional hundreds. The end of the war came, it is reported, in a total defeat to the Liberals, or insurgents, after a fierce battle of three days near Panama. The military operations have not at any time endangered Colon, but Panama has been thought to be in serious danger of capture. At one time the insurgents had possession of two or three gunboats, but these were recaptured a few weeks ago. President Castro, of Nicaragua, was thought at one time to be in sympathy with the insurgents, but he has refused to receive their leaders as refugees. There seems to be no really important reason for this insurrection other than the usual cause for these periodic outbreaks in the Spanish-American countries—namely, personal jealousy and political ambition.

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The New Orleans Mob On Tuesday of last week at New Orleans Robert Charles, a negro, killed two police officers when resisting arrest, and for the time made good his escape. This incident set aflame the race hatred of whites for blacks, and the next evening a great mob formed at the Lee Monument in the heart of the city and took possession of the streets, seizing and beating every colored person within its reach. At one time the crowd moved upon the jail, intending to lynch a negro who was a companion of Charles when the latter killed the policemen, but the Sheriff had collected several hundred deputies and protected the prison. The mob then moved toward the negro quarter, where one negro was shot. By midnight no negroes were left on the streets, and the mob gradually dispersed. The next day irresponsible crowds of whites continued the assaults upon negroes, and, before nightfall, one negro had been beaten to death, six more had been seriously wounded, and a score of people injured. Some of the reported instances of brutality were revolting in the extreme. The police were suspected of partial sympathy with the mobs collected to avenge their comrades, and the Mayor of the city enrolled a special force of five hundred men, while the Governor of the State ordered fifteen hundred militiamen to the Mayor's assistance. By means of these aggressive measures order seemed to be restored,

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but the day following—Friday—the police were informed of Charles's place of hiding, and when they attempted his arrest he again resisted desperately and succeeded in killing three men and wounding, perhaps fatally, four others before the burning of his house drove him from cover. Then his body was simply riddled by the bullets of the police and afterwards mutilated by the mob. Violent race feeling was again aroused, and the Thomy Lafon School, founded by a rich negro philanthropist, and thirty negro residences were in flames before midnight. The mobs are said to have been composed chiefly of hoodlums, but the race feeling to which they gave violent expression was by no means confined to the rioters. The white workingmen of the city, who feel the stress of negro competition, were conspicuously more bitter in their hostility to the negroes than were the employers. Little is said in the despatches about the previous record of Charles, but he is reported to have been an agitator for the emigration of the black race because of the alleged impossibility of their securing the recognition of their manhood in this country.

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Direct Primaries Make Headway

Though unnoticed in National platforms and opposed by party machines, the cause of direct primaries continues to make headway. Its most important recent triumph is the now assured nomination of ex-Congressman La Follette as the Republican candidate for Governor of Wisconsin. Two years ago, it may be recalled, Mr. La Follette's canvass for the nomination upon an anti-machine, anti-monopoly platform developed such strength all over the State that his opponents were compelled to accept his programme as the platform of the party. Then Governor Scofield seemed to the State Convention entitled to a second term, but this year Mr. La Follette's right to the nomination seems to be accorded on all hands. The essential part of his programme, both to get rid of machine rule and monopoly rule, is the direct nomination of candidates by the rank and file of the voters. The rule of the machine means the rule of the special interests which keep in their pay the manipulators of the machine. The general public always desires to secure the general interests, and the men who secure nominations from the general body of the voters must at least pledge themselves to put an end to special privileges. Mr. La Follette has pointed out to the voters of Wisconsin that our representative Government tends to become less representative as cities and States advance in population. In the larger communities the representative is no longer a man who is personally acquainted with the mass of his constituents, and unless we change the methods of nomination so as to bring him directly in touch with them, government by the people degenerates into government by caucuses and conventions, only remotely under popular control. Mr. La Follette would have the names of all candidates for party nominations printed on an official ballot and presented to all the voters of the party—the candidate receiving the highest number of votes being made the nominee. This is substantially the plan which has worked so well in nominating State officers in South Carolina and Georgia and in nominating local officers in many parts of the West and South. Only a few weeks ago we learned that it had been adopted in Scranton, Pa., in order to put an end to the corruption of delegates at nominating conventions, and that at the first election under the new system a prominent citizen who had shown his sincerity in the work of securing honest juries so as to close the saloons on Sunday was nominated for Commissioner of Jurors by a vote several times as great as that of all his opponents. Before a delegate convention such a candidate would rarely have received serious consideration.

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The Gold Democrats Support the President

The most important political event of the week was the definite decision of the Gold Democrats to put no Presidential ticket in the field. At the meeting of the National Committee at Indianapolis, but twenty-three States were represented, and all but one of the representatives concurred in the decision that an independent ticket should not be nominated. The demand for such a ticket seemed to come almost exclusively from the group of New York Independents,

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whose conference at the Plaza Hotel we referred to last week. This group is mistakenly referred to in the press despatches as representing the Anti-Imperialists. No one of its active members, we believe, has any official connection with any of the Anti-Imperialist organizations. Its leading spirits, Mr. John Jay Chapman and Mr. Thomas M. Osborne, were the organizers of the Citizens' Union State campaign in 1898—Mr. Osborne receiving 3,800 votes as the candidate for Lieutenant-Governor. They are ardent Anti-Imperialists, but are equally ardent as anti-silver men, and they are determined to have a Presidential ticket representing their views. Among the Gold Democratic Committeemen, they report, nearly all were found to be frankly in favor of President McKinley's Philippine policy, and the remainder generally indifferent. Almost the only pronounced exceptions were Mr. Louis R. Ehrich, of Colorado, and Mr. W. B. Haldeman, of Kentucky, the proprietor of the Louisville "Courier-Journal." Both of these men resigned from the Committee, and announced their intention to support Mr. Bryan. The Committee adopted resolutions which reaffirmed the Indianapolis platform, recommended the State Committees to preserve their organization and continue their struggle for "the maintenance of a sound currency, the right of private contract, the independence of the judiciary, and the authority of the President to enforce Federal laws," and called upon the voters "not to be deceived by the plea that the money question has been finally settled," but to recognize the danger of elevating to the Presidency any one hostile to the maintenance of the gold standard.

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Wellesley College The Commencement at Wellesley this year was of unusual interest, as it was the twenty-fifth anniversary of the founding of the College and also the end of President Hazard's first year of administration. Owing to these facts there was an exceptionally large number of Alumnæ present for the exercises of the week. Alumnæ Day was the occasion for great rejoicing, as the College found itself entirely free from debt on that day. Through the exertions of the Alumnæ the debt of one hundred and ten thousand dollars was raised, and the conditional gift of Mr. Rockefeller, one hundred thousand dollars, secured. An attempt was also made to secure to Wellesley an annual income of five thousand dollars in addition to Mr. Rockefeller's endowment. The Finance Committee, realizing the difficulty of raising another hundred thousand dollars of principal, suggested that by means of pledges the interest of such a sum be secured to the College. Wellesley has been in need of an endowment to meet the running expenses. In addition to the ordinary outlay of a college, her exceptionally large Faculty—one teacher to every seven and a fraction students—requires a generous income. The announcement of a gift of $35,000 from Mr. Elisha S. Converse, a former Trustee of the College, was also made. Other signs of prosperity and advancement were Wilder Hall and Whiting Observatory in a state of completion, and four new Society Houses about the grounds. There was also the announcement of another dormitory soon to be built, a gift from the Pomeroy estate. There will be some important changes in the Faculty for the coming year. Professor Mary E. Woolley, of the department of Biblical Literature, upon whom Brown University in June conferred the honorary degree of Litt.D., and Amherst of L.H.D., will assume her duties as President of Mt. Holyoke College, and Miss Alice Luce, a graduate of Wellesley and the first woman to obtain the degree of Ph.D. from Heidelberg University, will go to Oberlin as Dean of Women. Among the new appointments on the Faculty is Mr. Hamilton C. Macdougal, of Providence, as Professor of Music. Mr. Macdougal, a member of the London Society of Organists and the founder of a similar society in America, is eminently fitted for the place. Miss Caroline Breyfogle, a candidate for the degree of Ph.D. from Chicago University, has been appointed Associate Professor of Biblical Literature. With these important additions, Wellesley with her already strong Faculty will be thoroughly equipped.

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The Presbyterian Church The Rev. Dr. William Henry Roberts, the Stated Clerk of the Presbyterian General Assembly, has just issued an

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interesting and encouraging comparative summary of conditions in the Presbyterian Church for the last six years. A year ago The Outlook commented on the fact that the net increase in the number of communicants for the preceding year had been small—only eight thousand, as compared with fifteen thousand the year before, and to seventeen thousand, twenty thousand, and twenty-six thousand in preceding years. It will be a satisfaction to all Presbyterians to learn that, during the past twelve months, their numbers have been increased by nearly twenty-four thousand—a greater increase than in any year but one during the period comprised in Dr. Roberts's summary. In the matter of church organization, also, we find that the record shows a larger number of churches than has appeared in the records of any preceding year. The same progress is noticeable in the number of clergymen and in the number of Sunday-school members. There are now nearly seventy-five hundred clergymen in the Presbyterian Church, and nearly eleven hundred thousand Sunday-school children in Presbyterian Sunday-schools. These statistics apply only to the Church the legal title of which is the Presbyterian Church in the United States of America. It is generally spoken of as the Northern Church, in distinction from other Presbyterian and Reformed Churches in this country.

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The Christian Endeavor Convention

The comment of such a student of affairs as Mr. Arnold White, for instance, is always interesting. In a recent number of the Philadelphia "Ledger," he thus characterizes the Christian Endeavor Convention in London: "Fashionable society knows nothing about it, but the advent of thousands of members of this society from America to meet thousands more who have journeyed from all parts of the United Kingdom is a remarkable example of the unity of the Anglo-Saxon race. Cradled in America, the Christian Endeavor movement is naturally much stronger in the United States than in the United Kingdom. Still, it has done much to strengthen fraternal feeling between the two countries. Friends of the movement endeavored to obtain the assent of the deans of St. Paul's and of Westminster Abbey for the holding of a great Christian service in the metropolitan cathedral under a roof that covers the traditions of our common race. Permission was refused in both cases, much to the regret of thinking people. No pilgrimage from America for a long time has been more fraught with hopeful possibilities than the American contingent of the Christian Endeavor Society." If a sectarian spirit was shown on one side (though the Bishop of London delivered the address of welcome), it was also shown on the other, if we may trust such a generally reliable reporter as the London "Christian Commonwealth," which criticises the denominational rallies in connection with the Convention. It says:

> A very broad-minded speech was delivered at the Congregational rally by Dr. Francis E. Clark; but the other speeches were intensely sectarian. Dr. Lorimer's speech at the Baptist rally was a delightful specimen of his oratory, but it, of course, turned the great meeting into an impassioned sectarian assembly. Now, a few years ago it was everywhere felt that there was at last, in the Christian Endeavor Society, a promise of a new departure in the direction of Christian Unity. This dream is rudely dispelled. Christian Endeavor is being taken advantage of to promote merely vainglorious sectism. The boasts of Denominationalists in their "rallies" were utterly disheartening.

We are glad to think, however, that these "sectional efforts" do not represent the most cherished sentiments of the majority of the four million members of the Christian Endeavor Society. That admirable and efficient organization comprises the adherents of forty denominations. In emphasizing essential unity only has it attained its splendid success, and it is but eighteen years old.

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Summer Conferences on Religion

It is one of the inspiring signs of the times that places of striking natural charm and serenity are being increasingly made use of for summer conferences on religion. In that greatest of religious music-dramas, "Parsifal," Richard Wagner has shown "Charfreitagzauber," or Good-Friday charm, to be not only a charm in the highest sense of that word, a life-charm, coming from the Cross; it also comes from the awakening of nature out of a winter-death to the life and

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warmth and blossoms of spring. Something of this feeling must have been evident to those who participated in two notable summer conferences on religion which have just been held in two singularly exquisite places. The first was the gathering of the Unitarians for their fourth summer Conference at the Isles of Shoals, off the coast of New Hampshire. There was an attendance of about three hundred and fifty persons. This unofficial Conference is not to be confounded with the annual Unitarian Convention. The summer meeting is arranged by a committee appointed by the New England Missionary Council of Unitarians. The programme for this year's session was sensible in not overwhelming those attending the Conference with lectures and discussions; sessions were held only for an hour each morning and evening. Among the speakers were such men as Dr. Edward Everett Hale, the Revs. F. B. Hornbrook and C. E. St. John—the last named being the newly appointed Secretary of the Association—and the Hon. H. C. Parsons. There was little heard of the critical, negative spirit of former times, but a great deal of the constructive, positive spirit which would make Unitarianism a more spiritual force. The other summer Conference to which we refer was held by over three hundred general secretaries and physical directors of the Young Men's Christian Association at the Thousand Islands Park in the St. Lawrence River. Here, as at the beautiful Isles of Shoals, there was rare opportunity in the progress of the Conference for physical recreation and restful social pleasure. The Conference was one of the most significant and important in the history of the Young Men's Christian Association movement. Informative and helpful papers were read, especially the one by Mr. See on the place and leadership of the General Secretary on the Association's scope, it being a particularly exhaustive analysis of the attitude of the Secretary toward the world and of the world toward the Secretary. In no recent Young Men's Christian Association meeting has more stress been laid upon intellectual equipment as a *sine qua non* for Christian service. It is to be hoped that in mental power, as well as in character, the members of the Young Men's Christian Association are keeping abreast of their outward improvement seen in their splendid new buildings erected all over the country.

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The Baptist Young People's Union

The tenth International Convention of the Baptist Young People's Union took place at Cincinnati, O., July 12–15, and, in many respects, was the most successful of these Conventions ever held. As was peculiarly fitting this year the missionary spirit was predominant, and there were distinguished missionaries present from China, Japan, India, Africa, and other lands. The welcoming address by the Rev. Dr. Warren G. Partridge was missionary in spirit, as was the closing consecration address by the General Secretary, the Rev. Dr. E. E. Chivers. The missionaries spoke at many sessions, and were the heroes of the Convention, especially Dr. Ashmore, who has spent over fifty years in China. There were about eight thousand delegates and visitors in attendance, and the sessions were held in the great Music Hall, one of the largest Convention Halls in this country. The Baptist Young People's Union has now seven hundred thousand members and is growing rapidly. In the South it is solving the problem how to weld together the Northern and Southern Baptists. Among the fifty speakers there were fully as many Southern men as Northern, and the fraternal fellowship was remarkable. The delegates from Canada and the representative from England received a specially enthusiastic welcome; the Union Jack of England and the Stars and Stripes were blended everywhere in the decorations, and the great audience sang at one session with intense feeling "America" and "God Save the Queen." It is believed that the Young People's Union will also do much toward uniting the Baptists of England with the Baptists of America. The "Baptist Union," the official organ of the society, claims the largest circulation of any Baptist paper in the world, reaching thirty-five thousand issues a week. The annual sermon was delivered by the Rev. E. G. Gange, of London, England. The topic of the sermon was "Apostleship," and the treatment of the subject was fresh, able, scholarly, and inspiring. Dr. Gange has made many friends on this

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side of the Atlantic. At the sectional meetings such men were heard as Professor Price, of Chicago University, Professor Sampey, of Louisville, and President Purinton, of Denison University. It is probable that the 1901 Convention will be held in Chicago, to celebrate the completion of the first decade of the Society.

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English Methodists The annual Parliament of Free Methodism in England was held this year at Manchester, in a church, the pastor of which is the Rev. Marshall Mather, a gentleman not unknown to literary fame. The assembly was the largest of its kind ever held. Though still a young man, not being yet fifty years old, the Rev. Frederick Galpin was elected its President. Mr. Galpin has had a distinguished career as a missionary in China, at Ningpo, in the province of Chekiang, where he labored for thirty years, laying the foundation of the Methodist mission there, and doing much to make it the splendid success which it is to-day. In his address Mr. Galpin alluded with much feeling to the terrible state of affairs in China, declaring that no attempt had been made to stop the outrages which for months have been taking place in that country. As might be supposed, he did not forget to criticise Lord Salisbury's recent cynical speech on missions and missionaries, cleverly contrasting it with the one from President McKinley at the Carnegie Hall Conference. When that distinguished Manchester clergyman, Dr. Alexander Maclaren, appeared, he received an enthusiastic ovation, the audience rising *en masse*. In his eloquent address Dr. Maclaren urged the importance of a closer unity among all Christian Churches. Well-meaning men have built walls between the several denominations. The speaker did not ask that they should be pulled down entirely; he would not purchase unity at the cost of silence on convictions that were of moment; but he did ask that the glass at the top should be taken away and a few courses of bricks removed. The different denominations of Nonconformists, believes Dr. Maclaren, are in spirit and conviction practically one; at all events, "they are more closely united than are jarring sects in the Anglican communion; which are only linked by the golden chains of State endowment." Dr. Maclaren's speech was also notable for its criticism on modern preaching. He deplored the lack of the old urgency for men to come to Christ. Instead he now heard essays, reviews of the last novel, and such like, but he missed the earnest preaching of Jesus Christ and him crucified.

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Protestantism in France It is interesting to note that a third party has appeared in the National Protestant Church of France (the Presbyterian), which hitherto has had but two wings, the orthodox and the liberal. The third party calls itself the Independent wing. It advocates accepting the Confession of Faith historically and legally, but it renounces any disciplinary uses of the Confession, and in particular it declines to impose it upon those who raise conscientious objections to it. In other words, no clergyman or layman is bound to accept it. As may be fancied, conservative Protestants are not at all satisfied with such a proposition; they declare that it would be not only quite subversive of the Confession, but also that equal rights would thus be given to the faith of a majority and the doubts of a minority. In any National Assembly, they add, these equal rights would lead to strange complications. Many friends of the Protestant cause in France deplore the added emphasis placed upon disagreement among Protestants. One practical result of this will be to confirm the French Government in its refusal, as during the past three decades, on account of such disagreement, to grant official permission for the meeting of a genuinely national Protestant General Assembly. Although such an official and national gathering is still in the future, we are glad to note that the popular congress, known as the "Conférence Fraternelle," seems steadily increasing in interest and significance, even if the last Conference failed to bring about any approach to agreement upon doctrine. It did accomplish one good result, however, in promoting united Protestant action in the moral and social fields. The various groups of the Presbyterians, uniting with representatives from the Lutherans and Methodists, appointed joint committees for such work,

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Issues of the Campaign

Last week we put in contrast, in abbreviated form, the principal declarations of the two great political parties, pointed out what appeared to us the four principal issues between them—currency, trusts, tariff, and expansion,—and considered briefly the first two. We consider here, with equal brevity, the other two, and for that purpose reprint in parallel columns our epitome of the two platforms' declarations bearing on these subjects.

Republican Principles.	Democratic Principles.
Permanent protective tariff, modified by reciprocity treaties.	Condemns the Dingley Tariff; announces no Tariff principles in its place.
The maintenance of our sovereignty in the Philippines, with the purpose of securing for the Filipinos the largest measure of self-government consistent with their welfare and our duties.	First: a stable form of government; second, independence; third, protection from outside interference.

I. *Tariff.* The declarations of the parties in their platforms must be interpreted by their past history and their present candidates. So interpreted, the declaration of the Republican party must be regarded as in favor of a high, permanent, and in many cases prohibitory tariff. In such a tariff The Outlook does not believe. Whether a temporary tariff may not have been necessary, in the infancy of this country, for the purpose of protecting its nascent manufactures from rivals across the sea, with whom it was impossible to compete, is a purely academic question which we do not care to discuss. This is not any longer an infant Nation, but a world power; its manufactures are not feeble industries unable to compete with foreign rivals; they are holding their own very well in the markets of the world. Whatever our commercial interests once required, what they now require is a free field in the world's markets, and no favors. A tariff is not necessary to protect manufacturers who are selling locomotives in Russia, cotton goods in China, and cutlery in Birmingham.

If, therefore, the Democratic party proposed any rational alternative, The Outlook would think that alternative worthy of careful and probably favorable consideration. But in fact it proposes to repeal the internal revenue taxes, which bring in fully one-half of our National revenue, and to repeal the Dingley Tariff, which brings in the other half,[1] and it does not propose to substitute any other source of revenue in their place. It is true that it reiterates the Chicago platform, and that recommended an income tax; but an income tax can now be secured only by amending the Constitution or else by reconstructing the Supreme Court of the United States; and meanwhile no source of revenue is suggested. The tariff which was proposed by a Democratic House Committee during Mr. Cleveland's Administration had a good degree of consistency; but the bill which finally got through Congress was so incongruous, so inconsistent with itself and with the avowed principles of the party, that it was signed by the President under protest. And now the party asks for a vote in favor of no declaration of any tariff principle whatever. It appears to us that he who desires freedom of trade in the world's markets, and desires the abolition of all protection for special industries by special legislation, has very little prospect of immediately securing what he desires, whoever is elected; but that he has better reason to hope that it will be eventually secured by the victory of a party which has found a way of raising half the revenue of the country without a tariff, which modifies its principle of protective tariff by the principle of reciprocity with other Nations, and which finally has as its ambition the purpose to make this Nation one of the first commercial Nations of the globe, than from a party which proposes to abolish other sources of revenue than the tariff, which has no tariff policy to propose, and which is apparently willing that the Nation should confine its interests and its policies to this hemisphere, if not to this continent.

II. *Expansion.* The formal difference between the Republican and the Democratic parties on this subject is not very great. Mr. McKinley negotiated the treaty for the purchase of the Philippines; Mr. Bryan urged its ratification by the Senate. Upon the policy involved in that purchase they were agreed. Both parties now recognize the duties which that treaty devolves

[1] Last year customs duties $233,000,000; internal taxes nearly $300,000,000. See Outlook July 21; p. 666.

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upon us. Both parties agree that we are responsible for the government of the island and must remain in control until a strong government is there established; both parties agree that under that strong government everything must be left to the self-government of the natives which can be so left consistently with their welfare and our duties. In these respects there has been a curious growth—or perhaps we should say change—in public sentiment as history has been making. First critics objected that Dewey ought not to have gone into Manila Bay; then that, having sunk the Spanish fleet, he should have sailed away; then that the islands should have been given back to Spain or left to themselves; then that, having purchased them, we should have turned them over to the native or Filipino government; then that we should furnish that government with protection; and now, finally, that we should ourselves establish a strong government in the Philippines. The only formal difference left between the Republican or Expansion and the Democratic or Anti-Imperialistic party is the claim of the latter that we ought *now* to promise independence and of the former that our duty *now* is to establish the strong government, and that what we shall do when the government is established we can judge better then than now.

But while this is all the *formal* difference between the two parties, it is not all the *real* difference.

There has always been in the world a controversy between liberty and government; the first unrestrained by the second has ended in anarchy; the second unregardful of the first has ended in despotism. In this country the issue between the two has taken the form of a conflict between State's rights and Nationality. On the one hand has been a tendency to make the State supreme and the Nation subordinate; to regard the Nation as only a union of States; to consider that loyalty to the State comes first, to the Nation second; that the power of the Nation is wholly derived from powers surrendered to it by the State; that the State can at its will resume these powers; that when it does so the Nation has no right to assert sovereignty over it, since its sovereignty is derived from the consent of the State; that, not being a Nation, it cannot acquire, hold, or govern territory or maintain colonies; that its area can be increased only by admitting to the partnership new States or Territories; that, being such an anomalous organization, the less it has to do with the Nations of the world and the more isolated, independent, self-contained, and self-sufficing it can be, the better; that, in short, it is not a Nation with the general powers of a Nation, but only a Federation of independent States with the limited powers self-created by its articles of partnership.

The other tendency has been to regard the United States as a Nation which can no more be analyzed into component States than the State into component households; to deny that the historical origin of the Nation as a union of States affects its character or its powers; to insist that it is sovereign and the State subordinate, as the State is sovereign and the household is subordinate; to maintain that it is a Nation with all the privileges and powers of a Nation—that it can make war, declare peace, conquer territory, purchase territory, govern territory, maintain colonies, in short, do all that any Nation can honorably do; that, what is more important, it has all the responsibilities and obligations of a Nation, and must take such place as its position, its character, and its power entitle it to among the Nations of the earth; that in its earlier history it must assume responsibility for other Nations, feebler than itself, in this hemisphere, as it did by its promulgation of the Monroe Doctrine; that now that science has lessened distance and commerce has multiplied the bonds which bind Nations together, and unexampled prosperity has converted the United States from a feeble combination of colonies along the Atlantic coast into a continental power of the first magnitude, it must assume its share of responsibility for other communities on the other side of the globe; that if war brings under its flag a distant archipelago, the United States becomes thereby responsible to the civilized world for the protection of life and property in that archipelago; if war threatens Europeans and Americans in a half-civilized amorphous community like that of China, the United States must share with other powers in their protection; in short, that America is a sovereign Nation and has come to years of maturity, and

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must assume all the responsibilities which Nationality and maturity impose upon her. The present question at issue between the Republican and the Democratic parties respecting expansion is only a new phase of this old controversy which has divided the country into two parties ever since the days of Hamilton and Jefferson.

It is not our purpose in these two articles to argue the questions at issue between the Republican and Democratic parties; but rather to state them and to define the position of The Outlook upon them. The Outlook believes that the United States is a Nation; that it has all the powers and prerogatives of a Nation; that it may do whatever it is legitimate and honorable for any Nation to do; that it has all the responsibilities of a Nation and cannot escape those responsibilities without dishonor to itself and injury to the world; that it ought not to confine its interests or limit its duties by any geographical considerations whatsoever; that it ought to share with the world powers in the government of the world; and that to relegate it to its position of a hundred years ago, or fetter it by the traditions of that age, or confine it within the limits of what was a wise policy at that time, and above all to assume that it is not a Nation with the sovereign powers of Nationality, but only a Federation of independent communities, would be to commit a mistake fatal to its honor and welfare and seriously injurious to the welfare of the world.

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King Humbert

"That's a part of my trade," said King Humbert, of Italy, three years ago, after being congratulated on his impassive demeanor when a man had murderously struck at him with a dagger. The King had shown an equal impassiveness ten years before when a similar attempt had been made to stab him. Last Sunday, however, a third assassin had recourse to a pistol and shot the brave monarch through the heart. He had been attending one of his favorite functions, a distribution of prizes in connection with a gymnastic exhibition. Suddenly, amid the cheers of the crowd, the reports of three revolver shots fired in quick succession were heard. The King died in a few moments; the assassin was, with difficulty, saved from the hands of the people.

General sentiment in Italy is not represented by old Ultramontanes, who hate any King and love any Pope, nor is it even represented by the Republican group in Parliament, which has joined hands with Socialists and sometimes with the Anarchists in an attempt to bring about a more popular form of government. The character of the Italian people has always been too southern and emotional not to need, up to the present time, at least, the continuity of influence from a strong hand which should also wisely guide. Such a hand was Humbert's. As well as any, he knew that there were great lawgivers and statesmen in Italy; that a land which had produced a Cavour and a Ricasoli was not unworthy of the traditions of the Roman Senate. To-day there are such men as Visconti-Venosta, Crispi, Rudini, Sonnino, Saracco, Giolitti, upon the shoulders of whom the burdens of an Italian republic might well fall. In so far as actual capacity in government is concerned, these men would, without doubt, steer safely the ship of state. It may pertinently be queried, however, whether the time is ripe for an Italian republic, sympathetically as such an institution would be regarded in this country.

It has been claimed that the reign of King Humbert has retarded, not advanced, the cause of popular government. This may be doubted, both in as far as the character of the monarch is concerned and the character of his influence upon his Ministers. "The monarchy must be democratic or it will cease to exist," declared Humbert, when, on his father's death, he ascended the throne. Sixteen years ago there was an outbreak of cholera in Italy. Naples was especially panic-stricken. It was expected that the ignorance, superstition, and emotionalism of the population might lead to violence and anarchy. The King saw the necessity of the influence of a strong yet gentle hand. He went to Naples and to every bed in every hospital there, and he went without a guard. In the same way he visited the slums. He repeated his action in other plague-stricken towns. The Italian people have never forgotten this prompt kindness, cheering the individual and protecting the State. Humbert then organized at

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his own expense ambulance services for all the malarial towns in Italy. This gift of many thousand dollars and much personal service was followed by his conversion of the production and sale of quinine into a Government monopoly, thus removing it from the extortionate methods of druggists and bringing it within the reach of the poorest. His most valued decoration was not one of those decreed by foreign Governments to monarchs and to Prime Ministers; it was the gold medal awarded to him by the city of Rome for his services at a falling of a house ten years ago, when, ahead of all others, he climbed down a rickety ladder to the ruins and assisted in the rescue of the injured; he did not leave the place until all the killed, dying, and wounded had been removed. On his country walks the King shook hands with the peasants whom he met; driving through the streets of Rome, one hand adroitly guided his horses, the other constantly doffed his hat in response to the salute of the commonest person. If the King had been Premier instead of Depretis, Italy might not now have been so bound by taxation; if he had been Prime Minister instead of Pelloux, it might not have been so necessary to resort last year to ultra-constitutional power. When there was a famine in North Italy the Clericals and the Anarchists took advantage of the consequent discontent to excite the populace to violence. The mob was put down with great severity by General Pelloux; this severity was not the King's, but his Cabinet's. Nor was that other and far more serious evidence of militarism due to Humbert's influence as much as to Crispi's—the entrance of Italy years ago into the Triple Alliance and the consequent necessity to keep up a standing army and navy beyond the country's means, draining the national treasury and pressing the people by onerous taxation. Even the disastrous colonial enterprises of Italy in Africa may not be attributable to Humbert's influence so much as to Premier Rudini's.

In general it may be said that the close of the late reign leaves Italy in a far better condition than its opening found Italy. The man who at the battle of Custozza accomplished miracles of valor in covering the retreat of the Italians also knew how to present a more tactful front in times of peace than distinguished some of the acts of his various Cabinets. He knew how to avoid war with France concerning the annexation of Tunis twenty years ago, and he tried to avoid every unnecessary appearance of militarism in governing his own people; he would not wear a uniform except at state functions or military celebrations. He took the seven million dollars of debts which his father had contracted upon himself; he endeavored to improve the financial state of his country, equally bankrupt, and succeeded so well that seven years ago Italy resumed specie payments. In the difficulties with the Papacy the King never derogated from a scrupulous respect to guarantees given. Yet he ever sternly defended the dearly won rights of Italy. "The sacred maintenance of free institutions," he was wont to say, "is the best safeguard against all dangers. This is the faith of my house and will be my strength."

He had but one son and he a weakling. The King, however, devoted himself with characteristic energy to the education of that son, and out of a puny constitution has developed a rugged prince, while perhaps no heir to a throne ever received more careful mental training.

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Educational Progress

Those who are accustomed to observe the larger movements in education, and who know the far-reaching influence of particular events of a significant type, must agree that the educational progress made during the past year has been, from some points of view, unprecedented.

It has too long been the custom of colleges and universities to look upon one another chiefly as competitors, each struggling for students and for influence at the expense of the others. Not infrequently this tendency has found public expression in various forms of criticism and unhealthy rivalry. The year just closed, however, records events which must mark the definitive passing away of this unwholesome attitude. The spirit of co operation has displaced competition in the field of higher education, and it is not too much to predict that unexpectedly beneficial results will follow from the new departure.

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The advent of this spirit of co-operation, which has in various ways been making itself felt for some years past, was marked in particular by the organization at Chicago, in March last, of the Association of American Universities, and by the establishment in May of a College Entrance Examination Board for the Middle States and Maryland. The Association of American Universities, it will be remembered, is made up of fourteen institutions, which have so developed and so organized graduate instruction in the arts and sciences as to find themselves confronted with a series of problems, practical as well as theoretical, which are unknown in those institutions whose work is entirely, or almost entirely, that of undergraduate, or undergraduate and professional, instruction.

It is at once apparent that this new Association must exercise a controlling influence on such matters as the standards of college graduation which are acceptable for admission to advanced study and research; the conditions of residence and work under which the degree of Doctor of Philosophy shall be conferred; the formulation of university statistics and of methods of administration; relations of comity between American institutions and the universities of Europe. That these problems are pressing and important has already been made evident by the student-body itself, which several years ago organized a dignified and worthy Federation of Graduate Clubs. The universities in turn have now agreed to co-operate in considering and in settling these questions, and it is quite certain that graduate instruction and research in the United States will begin to take on new definiteness and to conform to higher and more acceptable standards.

Equally significant was the act of some twelve or fourteen of the largest and most influential colleges of the Middle States and Maryland, which, in effect, have said that the time has come to remedy, in systematic fashion, the evils which have so often been pointed out as existing in the present relations between secondary schools and colleges. The newly established College Entrance Examination Board will, beginning in June, 1901, hold a series of uniform examinations on secondary school work at various points throughout the Middle States and Maryland. This Board is established by the co-operation of the colleges and the secondary schools themselves, and through it secondary school teachers will exert an important influence both upon the questions to be framed for these examinations and upon the rating of the answers handed in by the candidates. The certificates issued by this Board, as the result of its examinations, will be accepted for such subjects as they cover, in lieu of their own separate examinations on those subjects, by the various colleges co-operating, and by very many others. Hereafter, then, the secondary school teachers of the Middle States and Maryland will be able to treat those of their students who are preparing for college as a unit, instead of, as now, having to separate them for the last year or half-year into groups of one or more, conditioned upon the terms of admission of the various colleges which the students wish to enter. It is obvious that a plan so rational and so sane as this will be speedily imitated both in New England and in the States of the Middle West. It may then very well lead to a joint, or common, board for the entire United States, inasmuch as the difficulties in the way are merely administrative and can easily be overcome.

The immediate success of the new plan rests largely with the secondary school teachers themselves. If, as it is expected will be the case, they support it heartily, and send their students to the examinations held by the new Board instead of to the separate college entrance examinations, the victory of order over chaos will be complete, and the separate college entrance examinations will tend to become less and less important, until, perhaps, they finally pass out of existence.

Still another tendency of marked significance during 1899–1900 is the recognition, at many widely separated points and institutions, of the necessity for developing the higher forms of commercial training. Germany has led the way in applying scientific methods to the study of the problems of commerce, and it is now reaping the reward of its far-sightedness. England, France, Italy, and other nations are rapidly followimg in Germany's footsteps. The United States has recently turned its attention in large measure to

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the same field of opportunity. It is a mark of a progressive educational system that it absorbs into itself as educational material the elements of whatever new forms of activity a civilization develops. The study of commerce, with a view to an understanding of its principles and methods, as well as to the widening of its scope, is worthy of any university, and all signs point to the fact that before long the great universities will be devoting as much and as systematic attention to commerce as they now do to engineering and to architecture. California, Chicago, Columbia, Michigan, and Pennsylvania Universities have all taken steps more or less complete toward adding scientific and advanced instruction in commerce to their curriculums. A commercial high school on a high plane is planned by the Board of Education of New York, and work has been begun upon a suitable building for it. Drexel Institute has moved in the same direction. It is obvious that these several institutions are conscious of a general need on the part of the American people, a need which must increase as our power of production increases and as our foreign trade expands. It is worthy of the eventful educational year, which has just closed, that so much has been done in this new and hopeful direction.

One of the most significant, and certainly the most picturesque, event of the year in the educational field in this country has been the opening of Harvard University to the Cuban teachers, of which a full account appears in another column. Harvard University has rendered great services to American education and to American life in every department, but it is doubtful if it has ever done anything more statemanlike in its foresight, or more nobly interpretative of the spirit of American civilization, than the throwing open of its doors to the teachers of Cuba. It is probably no exaggeration to say that no other war in the history of the world has known such a sequel as the hospitality now being shown to Cuba at Cambridge. Nothing could better explain to the Cubans what the best Americans desire to do for them; nothing could bring out in clearer light the deepest American impulse in undertaking the war with Spain; nothing could more rapidly or genuinely bring the two peoples together in mutual comprehension of aim and spirit than this summer school, which is likely to be enumerated not only among significant events in education, but in international history.

Last of all, among the significant features of the year in education which ended on January 1 must be counted the fact that during the previous twelve months nearly seventy millions of dollars was contributed by private donors to educational ends in the United States. When The Outlook, early in the year, reported this amount as sixty millions, and called attention to the fact that it was equal to about one-half of one per cent. of the profits of the year, it understated the generosity of Americans toward education. It is a great gain that so much money should have been added to our educational capital, but the real significance of the gift is to be found in the willingness of such a great number of individuals to share their prosperity with the country along the highest lines of growth and life.

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Who Are They?

It was to be anticipated that the present disturbances in China would give rise to that irruption against missionaries which is always to be expected in certain quarters, in season and out of season. Perhaps it was to be anticipated that so-called comic journals like "Puck" would resurrect certain long-buried jokes and expect them to do what Hamlet thought Yorick's skull could not do, repeat their antiquated jesting. Better things might have been expected from "Life," but charity must be exercised toward the professional jester, especially in hot weather, who is sentenced by his profession to be funny on all occasions or go out of business. But we had a right to believe that ministers of the Gospel would not join in undignified criticism of the absent and the defenseless, perhaps of the dead, as, if they are not themselves misrepresented, the Rev. Dr. Halsey, of the Presbyterian Church, has done in Brooklyn, and the Rev. Dr. MacArthur, of the Baptist Church, has done in New York. We reprint their utterances

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as they are editorially reported in the New York "Telegram." We hope that the ministers are misreported; but we have a right to hold the "Telegram" responsible, since it has indorsed the accusations and made them its own by its title: "Missionaries to Blame."

MISSIONARIES TO BLAME

In the Bedford Presbyterian Church, Brooklyn, yesterday, the Rev. Dr. Halsey declared:

"*The missionary had his share in fomenting this trouble and must bear his share of the blame. Some of the missionaries have been politicians as well as Christians, and their grasping, selfish attitude has helped to bring about the present condition.*"

In the Calvary Baptist Church, this city, last evening, the Rev. Dr. MacArthur said:

"*Those missionaries who combine civil authority with their religious instruction are partly responsible for the condition of things in China.*"

This outspoken criticism from prominent ministers who cannot be accused of lack of sympathy with legitimate missionary work is but another illustration of the fact that the eyes of the world are being opened to the mischief fomented by meddlesome missionaries.

We call for specifications. Name the missionaries whose "grasping, selfish attitude has helped to bring about the present condition;" name the missionaries who "combine civil authority with their religious instruction" and so "are partly responsible for the condition of things in China." Do you mean representatives of the Jesuit order? Then say so; and give the American representatives of that order a chance to defend their brethren across the sea. Do you mean Protestant missionaries? Then The Outlook for one does not believe that the charges are true, and will not believe that they are true unless the accusers name the individuals and offer evidence to support their charges. And the evidence will have to be of no doubtful character. We shall not believe it on the testimony of chance travelers, picking up crumbs of gossip at treaty ports; nor on that of Chinamen, whose testimony just now is under universal and well-grounded suspicion.

There is a sense in which Christianity is responsible for the present condition in China. Ever since the days of Paul the earnest representatives of Christianity have been engaged in turning the world upside down, and they do not propose to stop until the world is right side up. It is impossible to convince men that they are *men*, and leave them content to be the slaves of other men. Primitive Christianity overset the Roman Empire; Reformed Christianity overthrew feudalism in Europe; Puritan Christianity transformed England from an oligarchy into a republic; and doubtless Chinese Christianity has sensibly weakened the power and lessened the emoluments of the Chinese Mandarinate. But the ministers and missionaries of the Christian Church have never been revolutionists. The message of the Apostles to the primitive Christians was, "Be subject unto the higher powers." They urged obedience, peace, order, respect for law. The Reformed Christianity had no sympathy with the Anabaptist excesses; Luther condemned them vigorously. Even the Puritans did not attack the throne until in self-defense they were compelled to do so to protect their lives and their families. If there is any section of the world where missionaries might have been expected to instigate, or at least to sympathize and perhaps co-operate with revolutionists, it would have been in Turkey. But in Turkey the missionaries have exerted all their not inconsiderable influence against revolutionary movements. To-day in China there is probably less popular animosity against the missionaries than against any other class of foreigners, and we venture to predict that, if any Americans have been saved alive in those portions of China in which the mob has had sway, there will be found among the living a larger proportion of missionaries than of any other class of foreigners, except possibly the official representatives of foreign nations. The missionaries have made friends wherever they are known.

We are informed that Dr. R. C. Swallow and Mr. John G. Woolley, the nominees of the United Christian party for President and Vice-President, have both declined the honor thrust upon them, and that the Rev. Francis E. Clark and the Rev. Charles M. Sheldon have been named to fill the vacancies. As both of the last-named gentlemen are in Europe, their declinations or acceptances have not yet been received. In this connection we take occasion to correct our statement, based on press reports, that the Young People's Christian Union of the Universalist Church defeated a resolution in favor of total abstinence and prohibition by a majority of 26; in point of fact it passed such a resolution by a majority of 26.

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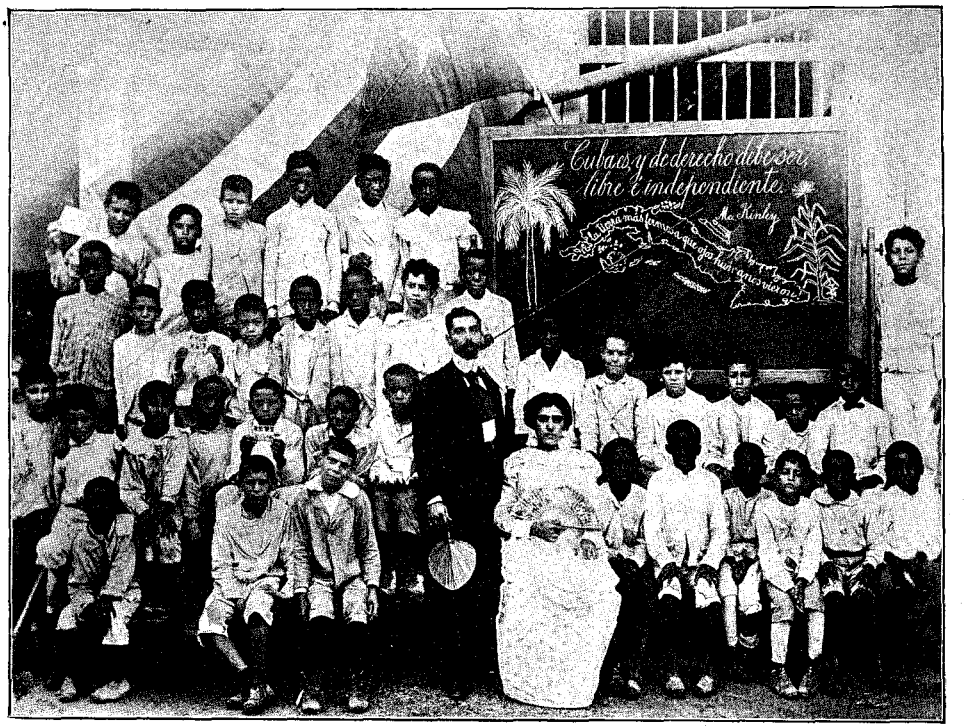
THE CUBAN TEACHERS AT HARVARD UNIVERSITY

By Sylvester Baxter

WAR and the results of war have left many a mark upon Harvard University. About its venerable halls the Continental army gathered to lay siege to Boston under Washington's command; the great tower of Memorial Hall dominates Old Cambridge as an ever visible reminder of the great part played by sons of Harvard in the war for the Union; and this summer one of the strangest fruitages of the latest conflict in which hundreds of Harvard men took valiant part—a fruitage that is maturing



BOYS' CLASS, HAVANA PUBLIC SCHOOL, NUMBER THIRTEEN

the seed for perennial crops of most beneficent purport—has, for the time being, effected an extraordinary change in the academic and social aspects of the classic precincts. A Harvard graduate, if he might return to the scenes of his studies, in some way unknowing all that has happened since the first days of the war with Spain, could easily believe that somehow that country had made herself the conqueror, and in all energy had set upon the task of transforming our culture to her own. With the dormitories populated by young men of dark eyes and swarthy skin, the accents of the sonorous idiom of Cervantes heard on all sides, legends in Castilian inscribed on every hand—even to multitudinous placards in the shop-windows; the accents of the same tongue, moreover, heard in melodious utterance from scores of the gentler sex continually passing to and fro—it would seem that somehow Old Cambridge had been converted into a cisatlantic Valladolid! What else than a Spanish occupation could all this mean? The token that gave denial to this inference

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would but increase perplexity. For there, gleaming through the foliage, hanging against the granite-white and ivy-clad façade of University Hall, floated in proud splendor a superb banner of Cuba Libre! And how could Cuba, whose cause called our country to arms, hold possession here?

A most remarkable chapter of American history contains the answer. It is without precedent that a fleet of troop-ships should come speeding back from a scene of recent warfare, bearing another army quite different from that taken out—an army recruited from the people of the land where the war raged; an army of peace bound for the port where the triumphant Nation has its chief seat of learning. And there this army is encamped for drill and discipline; its purpose the achievement of new proficiency in the art of training a nascent State in the courses and the habits of enlightenment and prosperity.

This summer's scenes at Harvard University have therefore a deep significance for the student of affairs, as well as a most unusual charm for them that find pleasure in contemplating the spectacle of human activities in its ever varying phases. In the latter regard the scenes produced by the introduction of a new racial element in and about Cambridge and Boston are to an exceptional degree picturesque, unwonted, and attractive in their foreign flavor and their other exotic qualities; in the former they have for two free peoples a meaning of the highest import.

CLEMENTINA GARCIA
Cuban teacher of San Antonio.

The story of what led to it and how it came to pass comprises one of the brightest, most hopeful of records among the chronicles of the momentous consequences of the recent brief conflict—a record that, amid all the jarring discords, the corruption, the petty politics, the incompetence, the shame of the victors, well justifies the optimistic view that in their totality is manifest the hand of the Power that makes for righteousness. When the history of two years in the regeneration of a chaotic island can produce two figures like those of Wood and Frye—the brightest laurels of the war won in civil administration—there is no cause to despair of the future. And they who do must indeed be wonted to dwell on the dark side of things. Leonard Wood, when offered a magnificent salary to serve a private corporation, decided that there was something more worth while in life than the making of money; and he returned to Cuba to help a people emancipated from tyranny to learn the arts of self-government. Alexis Everett Frye, enjoying an independent income from the fruits of his own work, gives his service free to the task of organizing a system that will make the growing generation of the new State fit for the responsibilities placed upon it. Truly, it is only the unselfish motives, the deeds actuated by good will towards men, that count for the right in history.

The creation of a public-school system for Cuba represents the work of only six months. When Mr. Frye entered upon his duties as the head of the Department of Education for Cuba, he found his path blocked by obstacles that would have staggered a man wonted to routine procedure. Distrust and opposition met him on almost every side—on the part of his own compatriots as well as of the Cubans. Violent assaults rained from the columns of the press. He represented a colossal job of exploitation—behind him were school-furniture and text-book syndicates! And the proofs of all this were at hand!

Mr. Frye simply kept still. He wasted no energy in repelling or even considering assaults. His methods were quiet, friendly, tactful; and above all guided by intelligent purpose firmly adhered to. He wrote the school laws, and laid out a system on

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broad national lines that would provide a good working basis—strong, flexible, and free. And when, last January, it was announced that there were 80,000 children studying in the public schools of Cuba the attacks instantly ceased, both from without and from within—for from within also he met with no little opposition on the part of the infirm interests vested in the rickety rudiments of a system that represented the Spanish régime.

ISABEL LUCAS
Principal of the school at Casa Blanca.

And now there are 3,379 public schools in Cuba, taught by 3,500 teachers, and attended by 130,000 children. For equipment, 3,500 tons of excellent school-furniture have been supplied. The system is perhaps the most thoroughly national one in the world. It provides equality of opportunity all over the island. The schools are absolutely free to all. There is no local taxation whatever for school purposes. The funds are provided from the custom-house receipts. From this source $500,000 has been expended for furniture, $160,000 for other supplies, and $1,200,000 for salaries and rents of buildings. Text-books are free, and all minor supplies are free—paper, pencils, etc.

The relations between school and Church are most amicable. The school laws contain no reference whatever to religion. The attitude of the Catholic Church authorities on the island toward the school system is strikingly cordial. Neither is there any race question. No race distinction is recognized by the school laws, and the words "white" and "black," or their equivalents, do not appear.

The course of study is that of the American schools on general lines. Under

A GIRLS' SCHOOL AT GUIRA DE MELENA

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the old régime the children worked at embroidery all day, with the exception of half an hour's study. Then the teacher would contract with dealers to supply the product. That was the principal way the teachers obtained their pay! Now the children study reading, writing, languages—in addition to Spanish, English is to be taught in every school, our language being in universal demand—geography, history, arithmetic, hygiene, music, and drawing. The schools are of two grades, elementary and advanced. In the provincial capitals are *institutos*, corresponding to our high schools, and in Havana there is the University. These higher institutions are also under the jurisdiction of the department, but they have been left to themselves for the present.

The children are extraordinarily bright, and quick to learn. They represent three races: white, African, and Chino—the latter the children of the very considerable number of Chinese coolies and Cuban mothers, both white and African.

The teachers represent the sexes in the proportion of three-fifths women and two-fifths men. Men teach either boys' or girls' schools, and women either girls', boys', or mixed schools. Cuban prejudice was found extremely strong against mixed schools, but in important instances it was overcome by a tactful procedure. The law provides uniform salaries of $50 a month for twelve months in the year, with $10 extra for principals of schools that have three or more rooms—that is, for "complete" schools with thirty or more children. For sparse populations "incomplete" schools are provided wherever fifteen pupils can be brought together, and here the salary is $30 a month. But the law provides that in such districts "complete" schools may be constituted if boys and girls can be taught to the number of thirty together. Since the district is interested to have a "complete" school this is commonly done.

It is particularly notable that this great work has been organized on a strictly Cuban basis. Mr. Frye, who serves gratuitously, is the only non-Cuban in the entire department. It is therefore entirely of, by, and for Cubans. And the gratifying thing is that the work has been done with entire honesty and economy, every item of expenditure having been strictly accounted for. And when the time comes to consummate the independence of Cuba all that will remain to be done is for Mr. Frye to step quietly out, to be replaced by a Cuban director.

The scheme having been completed and put in practical operation, there came the opportunity for this extraordinary enterprise. The project originated in a suggestion made to Mr. Frye by an American gentleman prominent in Havana, Mr. Ernest Lee Conant, to the effect that a fund be raised to send ten or twenty bright teachers to the Harvard University Summer School, that on their return they might instruct other teachers. The difficulties of carrying out the plan in this shape appeared very great, but, on thinking it over, Mr. Frye proposed making it a National movement by planning to carry such a large number that the project would appeal to the American people. The two gentlemen then decided to communicate with President Eliot, first receiving promise of cordial support from General Wood. President Eliot cabled "Yes." Mr. Frye at once came to the United States to make the necessary arrangements. The Secretary of War, Mr. Root, took a deep interest and promised free passage to this country and back on army transports.

President Eliot at once took hold of the work with heart and soul. He organized the plan with his customary thoroughness, arranging the programme, selecting the instructors, and securing enthusiastic co-operation on all sides. He declared it to be the most interesting thing he had ever undertaken, and expressed the belief that nothing he had ever done in all his educational career had been of greater importance, or promised to be attended by more beneficent or far-reaching results. The University guaranteed a fund of $70,000 to defray the expenses of the work in Cambridge. This was raised by private subscription in and about Boston. The students generously gave for the men teachers the free use of their rooms in the dormitories. The people of Cambridge showed like liberal hospitality. Many families enthusiastically volunteered to receive women teachers as guests, and others made very low terms for the use of their rooms. A most generous spirit was shown on every hand; all disposition to

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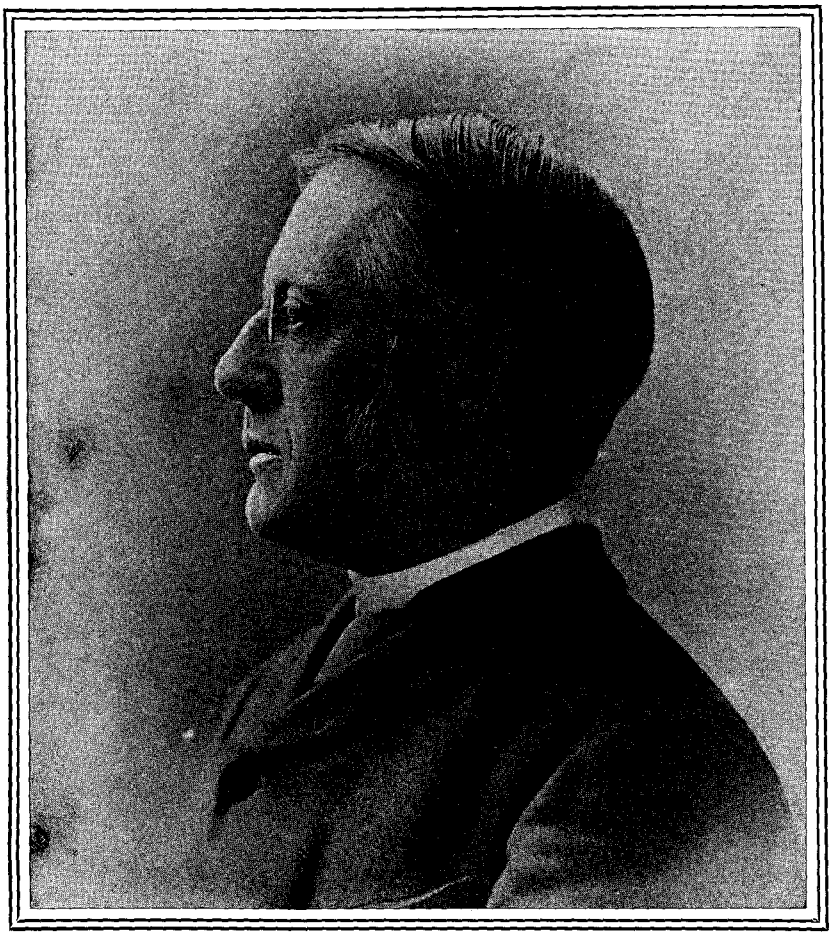
exploit the occasion for selfish considerations was markedly absent.

So it came to pass that, late in June, over a third of the entire number of teachers employed in the public schools of Cuba embarked on United States transports for Boston. These steamers, five in number, collected their passengers at fourteen different ports of the island. The precise number that came to Harvard was 1,280, the two sexes being represented in about the same proportion as in the entire number of teachers in the system—three-fifths women and two-fifths men. Considerable trouble had been encountered in arranging for the departure of the women teachers. Many of them were very young, and it was a strange venture to go so far from home to a strange country. It was impossible to get the consent of parents that many of these young girls should be separated from their mothers. It was arranged, therefore, that in such cases the mothers should go along as chaperons, and in this way an excellent system of chaperonage for all the young women was devised, with groups sufficiently small for the purpose.

There had been some misgivings in Cambridge, even on the part of the University authorities, as to the character of the guests to be entertained. It had been reported that they would represent a rather low social order. These apprehensions were quickly removed. It did not take long to perceive that the visitors were of a decidedly superior class. There had, for instance, been visions of universal cigarette-smoking among the women, and special smoking-rooms for them had



CHARLES WILLIAM ELIOT, LL.D.
President of Harvard University.

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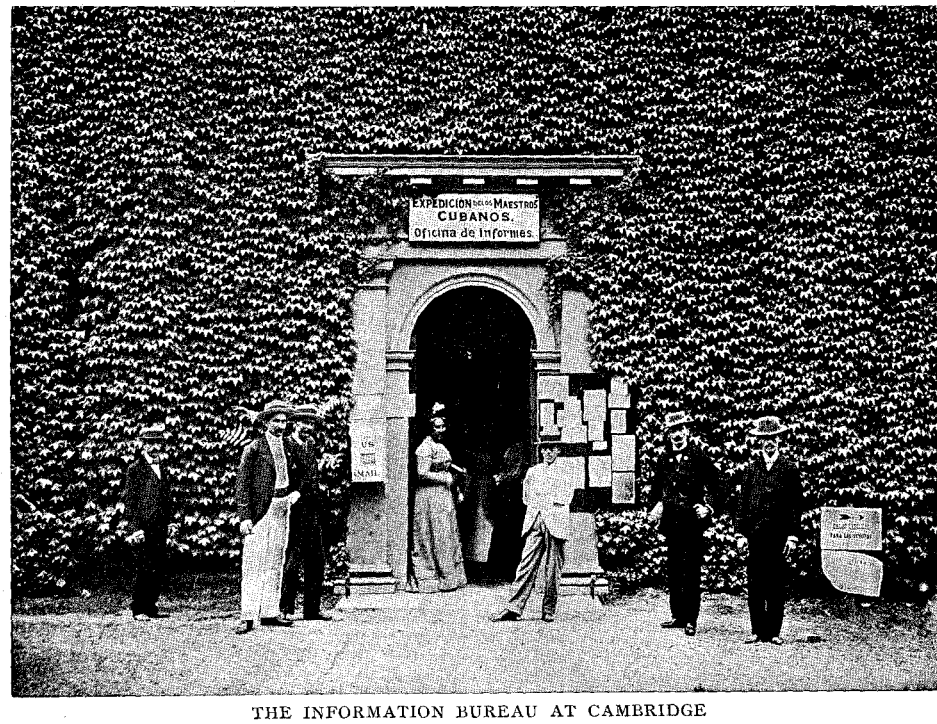
even been suggested! But it seems that the cigarette habit is far more common among American than Cuban women, and it was conspicuously absent among these teachers.

It is often asked: "What are they like?" This could be answered only as the same question would be answered concerning an equal body of American teachers. For in aspect, temperament, character, etc., they vary just as a like number of our own people would vary. It can truthfully be said, however, that they make a strikingly sympathetic impression, and that, practically, all are gentle-mannered and well-bred. Particularly is this true of the women, who nearly all come from the best social classes on the island. All capable observers agree with Mr. Frye that the hope of Cuba for the future rests with the women teachers, the charm of whose personality is supported by quick intelligence and a remarkable aptitude for imparting knowledge, joined with kind hearts, pure minds, and good souls. In no part of the world is the standard of social morality higher than with the women of Cuba. The extreme youth of many of these women teachers is notable. Not a few of the most capable among them are only fourteen or fifteen years old.

In Spain a common saying is: "*Hambriente como un maestro*"—hungry as a schoolmaster. It is no longer true of Cuba. The pay is remarkably good for the conditions there. The rank of a teacher is correspondingly high, socially. The best and most cultivated families are largely represented in this expedition. One of the young ladies was heiress to a fortune of $40,000,000 when the insurrection broke out, and her family is now in reduced circumstances. Several of these young women suffered for their patriotism by terms in Spanish prisons, and many a thrilling tale of personal adventure in the war might be heard from both men and women among those at Cambridge this summer.

The hosts may learn not a little of their guests. One thing that finds general admiration is the universal graciousness of manner, the natural charm that marks their ordinary daily intercourse. Genuine democracy is represented in one aspect of this. Being practically an epitome of the Cuban people, the expedition includes all the ethnic elements of the island, though the white race, having had superior advantages, is naturally in greater proportion here. But there is a plentiful



THE INFORMATION BUREAU AT CAMBRIDGE

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THE EXCURSION PARTY

admixture of all the varying shades contributed by African blood, and there are not a few out-and-out negroes. There is, however, not the slightest indication of any drawing of the color-line. A sense of social equality appears to be universal. The presence of the African element made the question of entertainment something of a delicate one, for there were some apprehensions as to social attitude among a people so racially prejudiced as the Americans are, even in New England. But there has been no trouble on this account. With excellent tact, square holes were found for every square peg, and the example of such perfect racial equality among the visitors was duly reflected in the attitude of the hosts, who could not well afford to be less gracious. The latter are helped in this by the subtile polish of manner inherent to Castilian environment, which Cubans of African race share in common with the whites. This charm of speech and bearing excludes from our thoughts the "coon" and "darky" associations which, with the best of will, we cannot keep from our minds when brought into contact with our own fellows of somber hue. Another contributing element is the lack of any sense of social inferiority on the part of those of African race. This makes a condescending attitude impossible. In short, these differences seem to make, in our regard, quite a different sort of being out of the Cuban negro. The problems of racial antagonism, therefore, do not seem destined to obtain importance in Cuba. This seems all the more remarkable when we remember that two decades have not yet passed since the extinction of negro slavery there.

Another lesson, both for ourselves and for our guests, is that of catholicity—of tolerance. Among the numerous signs in Castilian that abound on the college grounds are certain ones bearing the legend, "Salas Catolicas" (Catholic Parlors). These point the way to and stand at the entrance of Brooks House, the dignified new structure erected as a memorial to Phillips Brooks. And this building, commemorating a great Protestant divine, has been assigned to the Catholic organizations of the University and of Cambridge and Boston as headquarters for their projected entertainment of their visiting co-religionists. In the hall at the foot of the grand staircase, opposite the bronze bust of the eloquent preacher, stood a bulletin-

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board with various notices in Spanish; most prominent, an announcement to the effect that members of the expedition might confess themselves at "la iglesia de San Pablo"—the Roman Catholic Church of St. Paul's, in Cambridge.

The regular Summer School of the University goes on as usual, but its programme includes the special course arranged with reference to the practical needs of the Cubans. The work laid out makes a very busy day of it, but the teachers apply themselves to it with striking energy, showing a determination to make the most of their opportunities. The course was broadly divided into three departments—language, history, and natural science. English was the language selected; the history, that of the United States and of the Spanish-American colonies; the natural science was physical geography, or physiography. For the last, a programme of afternoon excursions into the country about Boston was arranged. These excursions not only give remarkable opportunities for studying on the ground the effects of erosion, glaciation, etc., but are enjoyable for the pleasures of open-air exercise, of the New England landscape, and of many and various glimpses into American life and activities. Other excursions are devoted to visits to typical industrial establishments—printing and book-making, shoe-factories, ship-building, etc., as examples of the manifold manufacturing undertakings that underlie the material greatness of the American people. Great care has been taken to provide competent instructors who combine with an adequate knowledge of Spanish the ability to teach. Special lectures on various subjects were prepared by professors at the University, and these were put into Spanish to be read to the audiences, sometimes by the authors, but more often by persons familiar with the language. Besides the regular course, various electives are chosen, a popular one being a course of instruction in sloyd at the Cambridge Manual Training School—manual training having a special value for the Cubans, who have been peculiarly lacking in means for training their hands—and therewith quickening their minds.

The boarding of the visitors, like all the regular expenses of the school, was provided for by the fund raised by the University. The women are served with coffee and rolls—the universal Cuban breakfast—at their lodgings, while luncheon and dinner are served at Memorial Hall, the men taking all three meals at Randall, the new dining-hall of the University. The filling of these two great halls, the one with *señoritas y señoras* and the other with *señores*, is in strange contrast with their customary aspect.

The work of the school is a pleasure to the Cubans, but interspersed through the days are many specifically recreative features. The visitors are profoundly touched and are delightfully responsive to the efforts made for their entertainment, their convenience, and their comfort—the cordial reception on landing at the Navy Yard, bouquets given each lady in welcome; the provisions for guides and interpreters, and the thorough arrangements in all details for their reception and care; the weekly *bailes*, or dances, in their honor in the Hemenway Gymnasium; and instances of private hospitality like the delightful Sunday lawn-party given by one of the first ladies of Cambridge, who, with her husband, came from their seaside home to show due hospitality to the strangers; and the printing of a condensed guide in Spanish in one of the Boston dailies, followed by a series of short stories by eminent Spanish authors, both in Spanish and English—all these things have made an impression whose lasting effects will well repay the pains taken.

On the part of the Cubans an early testimonial to their sense of gratitude was given in their charming recognition of our National holiday. They had been particularly impressed with the existence of precious memorials of American history all about them, and they quietly planned to observe the Fourth of July by going in a body to the venerable elm where Washington took command of the Continental army, to lay there a great wreath. So after luncheon the men marched to Memorial, and through the grand dining-hall, where the women had just finished their meal, waiting until the latter took the head of the procession. At the front a woman carried a great American flag. Those following carried hundreds of Cuban flags and crimson colors with the name of the University. After the American banner was borne the gigantic wreath, of roses

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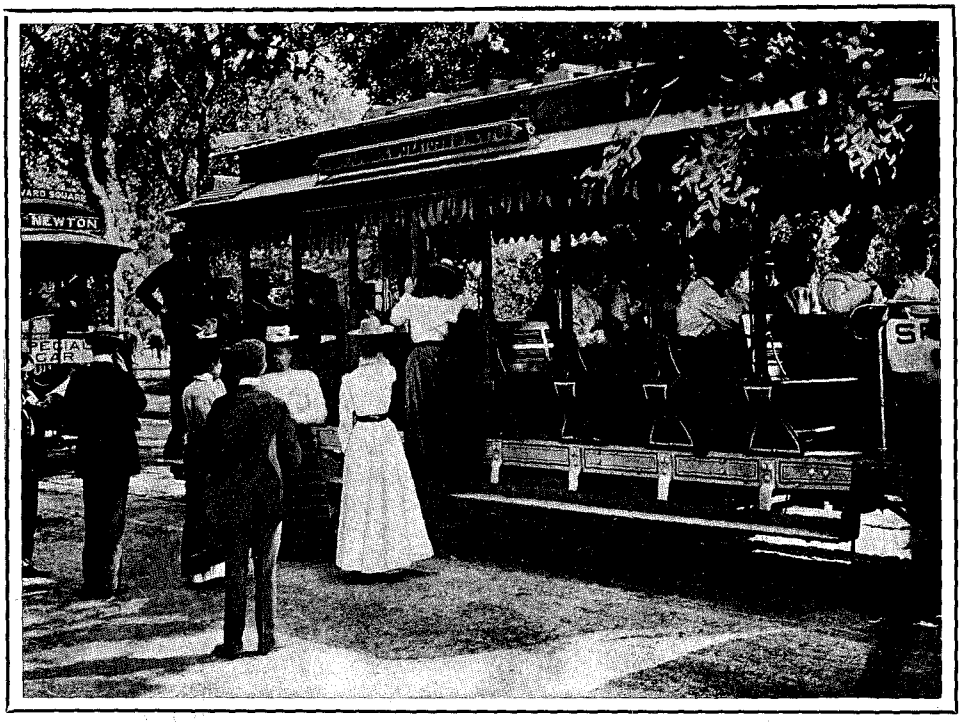

A TROLLEY RIDE

BUYING PICTURES

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and laurel, and tied with a great crimson ribbon with the words: "Á la Memoria de Washington el Magisterio de Cuba," (To the Memory of Washington, from the Cuban Teachers). President Eliot and Mr. Frye were standing under the elm when the procession arrived. The wreath was reverently laid on the stone beneath the old tree. That was all, except the tremendous cheering that followed—not "hurrahs," but the exciting "*Vivas!*" of the Spanish—*vivas* for President Eliot, for Mr. Frye, for *la ciudad de Cambridge*, for Washington, and for *el pueblo Americano*. On the wreath were these verses:

Á JORGE WASHINGTON
America fué tu cuna
Y de muchos liberales
Cuyos nombres inmortales
Se conservan, por fortuna.
Y no habrá persona alguna
Que haya leido tu historia
Que no evoque tu memoria
De alegría tu alma llena.
Que quien rompe una cadena
Merecedor es de gloria.
—*Un Cubano.*

"America was thy cradle," it says of the great patriot, "and of many liberal men whose names are fortunately preserved. And no one has read thy history without evoking thy memory to fill the soul with joy. For he that breaks a chain is deserving of glory." Returning to the University, and marching down Massachusetts Avenue, they sang the Cuban National Hymn. Crossing the College yard, and meeting Mr. Frye, that gentleman was seized and borne on the shoulders of the men, with cheers and more songs, to which a group of Harvard men responded with American songs and the "'rah!" of the University.

In planning this great expedition, Mr. Frye had first in mind the definite purpose of unifying Cuba. The island has long been filled with sectional jealousies and hatreds. The various parts have little connection with each other, and each province has considered itself the only portion of Cuba worth anything. But here representative men and women from all parts of Cuba are brought for two months into close association for a common purpose, learning to know one another for what they are, and forming lasting friendships. The desired result is assured, and the teachers return to impart, each from his or her own little center, the lesson of fraternity throughout Cuba.

Other main objects were to obtain the broadening and liberalizing influences of travel abroad; the advantages of earnest study in the educational capital of America; contact with the American people in contrast with the military power of the United States—which was practically all they had known to give them an impression of Americans. And, finally, there was the effect to be produced on their return, and the stories to be told of the treatment they had received.

All of these expectations are being richly justified. The women, whose home life in Cuba is charming, are gaining intimate knowledge of much that is best in American home life; hundreds of new and lasting international friendships are forming—and the true American people will have a name and a regard in Cuba which would otherwise be impossible. One of the men teachers wrote to a Boston newspaper that he had written for three Havana newspapers various articles against the Americans, and very offensive to Americans; he now regretted extremely that he had done so, but the Americans seen in Cuba, were, as a rule, rude, ill-mannered persons, who sat with feet on tables, and committed various other improprieties. Had they been like the Americans of Boston and Cambridge, the impression would have been very different, and he would return with a different conception of the American people.

The course at Harvard ends the middle of August. It is hoped to be able to show the Cubans something of the country at large before they embark at New York for home at the beginning of September, taking them, if possible, to the White Mountains, to Niagara, and to Washington. If the needed funds for the purpose are subscribed in New York and elsewhere, this will be done. Meanwhile the teachers left at home are profitably spending the summer in vacation normal schools at Havana and the provincial capitals.

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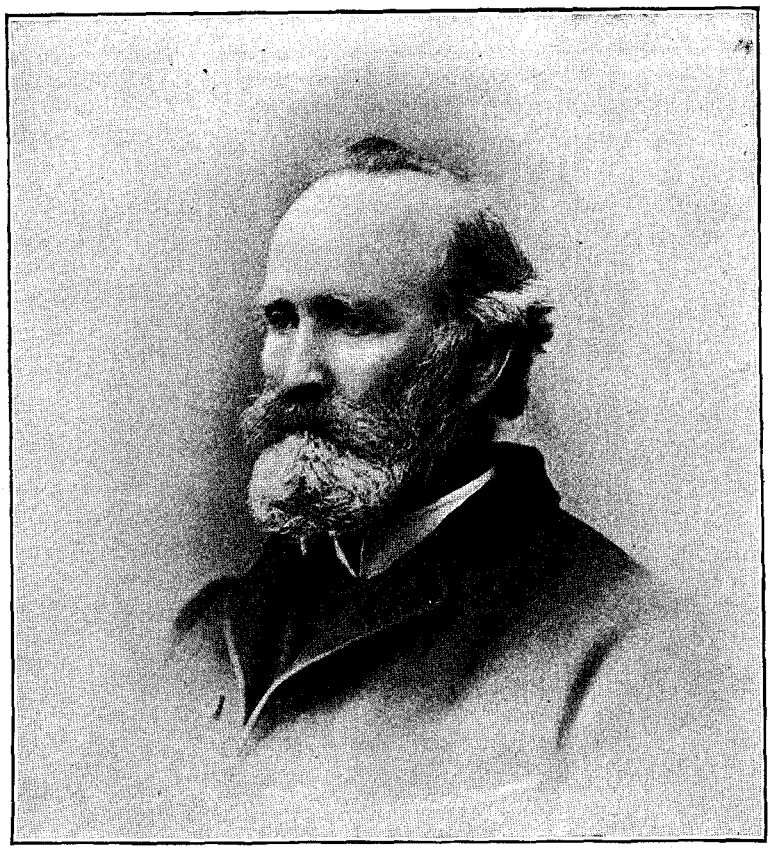

The Rev. W. A. P. Martin, D.D.

Just half a century ago the Rev. Dr. W. A. P. Martin went as a missionary to Ningpo, in the province of Chekiang, China. During all his long life in the Flowery Kingdom Dr. Martin has maintained earnest missionary work, but in 1865 he performed a signal service for the Chinese in another department. At that time they had little knowledge of international law. Dr. Martin therefore translated Woolsey's "International Law" into the Chinese language. The task was one which required considerable skill, as the Chinese are great sticklers for literary style, and, unless translations strictly conform to their ideas, publication is prohibited; but the dictators at Peking in such matters accepted Dr. Martin's book and published it, and the work has since been the standard Chinese authority on international law. Sir Robert Hart long ago conceived the idea of establishing a school for the purpose of teaching English to the Chinese and of training them for the Government service. Dr. Martin consented to take charge of this school, and for many years remained at its head. Fifteen years ago Dr. Martin was made a mandarin of the third class, and twelve years ago he was given the privilege of wearing the second button, a privilege accorded to only one other foreigner in China. About this time Dr. Martin published his "Cycle of Cathay," a book which, as The Outlook said at the time of publication, will take its place with Williams's "Middle Kingdom" as an authoritative work. When the Imperial University of China was established Dr. Martin accepted the Presidency of that institution.

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MONTICELLO

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THE ROTUNDA

SOME FAMOUS SCHOOLS

THE UNIVERSITY OF VIRGINIA

BY HAMILTON W. MABIE

THE ZOLNAY BUST OF POE

EVERY great college has a background which must be taken into account in any endeavor to understand its history or to enter into its spirit. When one thinks of the Sorbonne he remembers old Paris in days when the Sorbonne was half college and half monastery and the left bank of the Seine was crowded with beautiful Gothic structures, of which the nave of the old Sorbonne, the Hôtel de Cluny and the square tower of Sainte Geneviève are almost the only survivals. When one remembers Heidelberg it is not the modest building in the little square which rises before his mind; it is the exquisite landscape, the romantic valley of the Neckar, the line of torches moving across the bridge as the students march to the famous house on the hillside. When the word Oxford is spoken there is evoked in the memory a city of colleges, with gardens fragrant with old associations and touched with ripe loveliness of immemorial English summers; everywhere there are towers and spires and carven gateways, and across the ancient city bells are always chiming. At Edinburgh, he who really sees the University discerns behind the gray quadrangle the very "form and pressure" of Scottish life. If one speaks of Harvard there returns with the word the older life of Massachusetts Bay with its traditions of piety, courage, scholarship, and gentle breeding. A college is a visible embodiment of certain invisible influences, traditions, and qualities which are as much a part of its educational equipment as its libraries, laboratories, teachers, and courses of study. These constitute its larger and deeper if its less definite and obvious life—the life which searches, inspires, and often recreates the spirit of the sensitive student.

Of no institution of the higher learning is this truer than of the University of Virginia—an institution of striking individuality, of original organization and methods, with traditions and convictions which give it a place by itself in the educational history

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of the country. Quite as thoroughly as Harvard is the product of the Massachusetts spirit and character this Southern university is the product of character and life in Virginia, plus the shaping influence of a great statesman—Thomas Jefferson. The university which crowns the hill at Charlottesville has the charm which belongs to the Virginia quality of mind and manner, and the interest which attaches to a distinct type. He who would comprehend it must look back from it to the times when the Commonwealth was shaping itself on the shores of the James River, and up from it to the quiet heights of Monticello, where one of the most comprehensive and original men yet bred on the continent meditated upon the scheme of university education which was so near his heart.

Virginia began with a territory of almost royal extent and of more than royal prodigality of resource. When Edmund Spenser dedicated the "Faerie Queene" to the great ruler after whom Virginia was called, he addressed her as "Queene of England, Fraunce, and Ireland, and of Virginia;" and the phrase "kingdom of Virginia" is found in various documents of the colonial period. There was, from the beginning, an amplitude of space in Virginia, which reacted upon the character and temper of her people. Generosity, high spirit, courtesy, and a disposition to deal with things in a large way were characteristic of the early Virginians. They brought good social traditions to the New World, and they did not suffer the hardships of colonial life to dull their sense of the value of manners or of the charms of a dignified social life. There was a time when the claims to an exceptionally large admixture of gentle blood in Virginian veins were urged with such persistence that the country, mistaking perhaps a natural provincial pride for a spirit of self-exaltation, was disposed to be restive and even skeptical. But these exuberant days have passed in Virginia as elsewhere, and the country is proud of its Virginians, and immensely interested in their early history.

Men and women of gentle breeding were perhaps not more numerous among them than in Massachusetts and South Carolina; for that matter, nearly every section of the country has social traditions which make for refinement rather than for exclusiveness in the free air of this country. In Virginia, however, these men and women continued in the New World the conditions which they had left behind them in the Old; they were the owners of great estates; they lived with the prodigality of large landed proprietors; separated by long distances from one another, they kept open house and made much of social life; living on tide-waters, and shipping the produce of their plantations direct to the old countries, they kept in touch with the society from which they had parted, imported and wore the prevailing fashions in London, imported and read the latest books from the best English authors, and sent their sons to foreign universities. They continued in Virginia the habits and life of the English country gentlemen.

While men of the same quality in Massachusetts were absorbed in theological and philosophical studies, and were dealing with education from the standpoint of theology and scholarship, the men of Virginia were living out-of-doors, hunting, fishing, managing great estates, developing extraordinary capacity for dealing with public affairs, and regarding education as the accomplishment of a gentleman.

In New England the town-meeting became a school of pure democracy, and the township was the political unit; in Virginia the distances between neighbors made the adoption of the parish system almost inevitable, and the parish system meant the rule of the community by a small body of men who were at the start representative, but who soon began to fill the vacancies in their own number and became a close corporation; while the county became the political unit. In New England local officers were largely elected by the people; in Virginia they were largely appointed by the Governor on the nomination of self-perpetuating boards. Add to these differences of political organization between the two leading colonies the further fact that in Virginia great estates were kept intact until 1776 by the operation of the customs of primogeniture and entail, and the dominance of men of social position in the affairs of Virginia and the organization of life about a social rather than an individual ideal become clear and intelligible.

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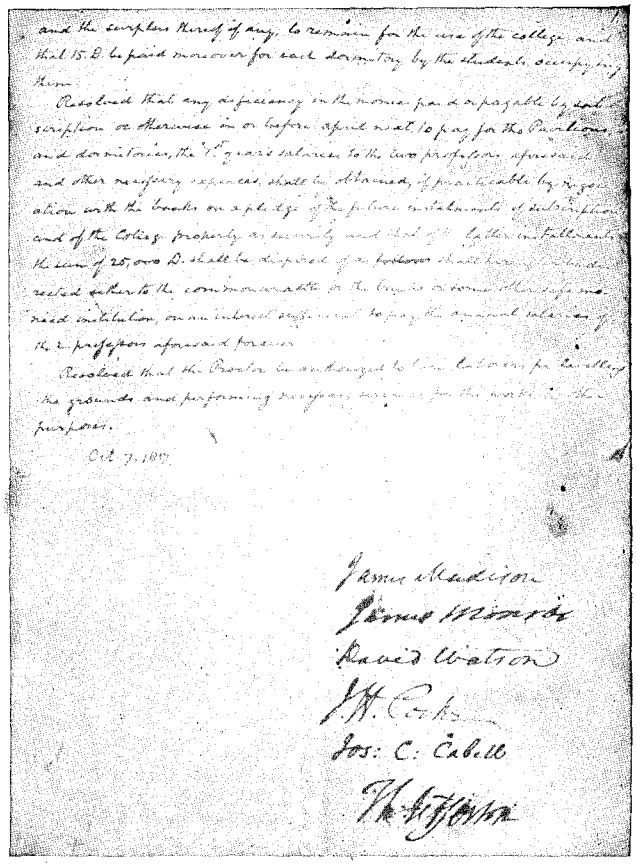


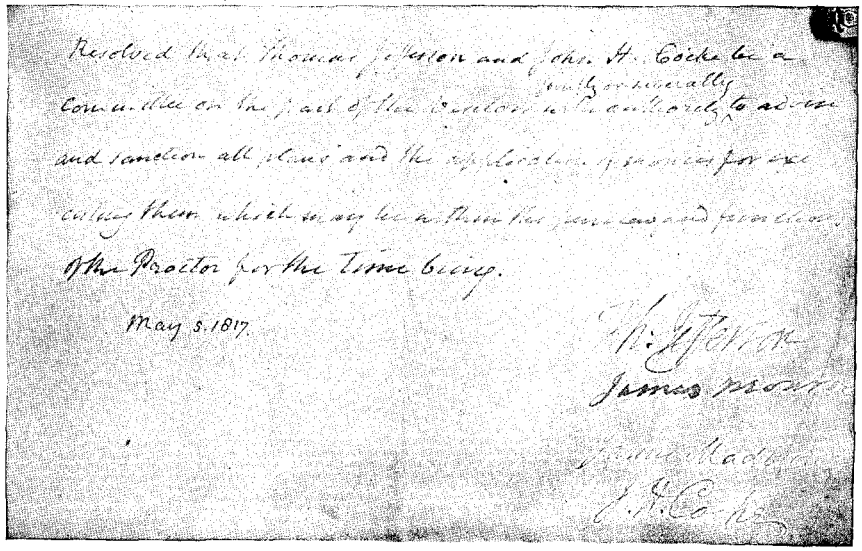
and the surplus thereof if any, to remain for the use of the college and that 15 D. be paid moreover for each dormitory by the students occupying them.

Resolved that any deficiency in the monies paid or payable by subscription or otherwise on or before April next to pay for the Pavilions and dormitories, the 1st quarter's salaries to the two professors aforesaid and other necessary expences, shall be obtained, if practicable by negociation on the books or pledges of the future instalments of subscription and of the Colleg. property as recently and that of the latter instalment the sum of 25,000 D. shall be deposited or a bottom chart here of which shall be vested either to the commonwealth or the Univ. or some other responsible institution, on an interest sufficient to pay the annual salaries of the 2 professors aforesaid forever.

Resolved that the Proctor be authorized to hire laborers for levelling the grounds and performing such other services for the work & other purposes.

Oct 7. 1817.

James Madison
James Monroe
David Watson
J.H. Cocke
Jos: C. Cabell
Th: Jefferson



Resolved that Thomas Jefferson and John H. Cocke be a Committee on the part of the Visitors to confer with such Committee as may be appointed on the part of the Trustees of the Albemarle Academy to adjust and settle all claims and the appropriation of monies for the college there which may be in their hands and report to the Visitors of the Proctor for the time being.

May 5. 1817.

Th: Jefferson
James Monroe
James Madison
J.H. Cocke

SIGNATURES OF FAMOUS MEN
From the earliest minutes of the University.

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This aristocratic organization of society was, however, permeated by an intense love of liberty, and when the crisis came the voice of Virginia and the voice of Massachusetts sounded with equal distinctness the call to arms, and put vitality and courage into the other colonies. Social conditions in Virginia bred men of great force and power of leadership, and of the five men who are commonly regarded as having had the greatest influence in giving American institutions their final form it is significant that four were Virginians. The Commonwealth was full of men who were politicians by instinct, with a few leaders at the top who were statesmen by training as well as by genius.

THE WALK TO THE POST OFFICE

In the later colonial times the best books were read in Virginia, and the traditions of classical scholarship were never suffered to die out; but the chief interest was in public life, and it was in statecraft rather than in literature that the genius of old Virginia expressed itself.

The early Virginians were active, daring, full of the mingled courage and audacity evoked by the opportunities and perils of the New World, lovers of sport, and accomplished out-of-doors men. In his spirited life of Washington Professor Woodrow Wilson, a representative graduate of the University of Virginia, has made us feel, not only the charm, but the reaction on character of a manner of living in which the emphasis was thrown upon action as definitely as in New England it was thrown upon meditation. Before the tide-water district was settled, Virginians were exploring the region beyond the mountains; Washington blazing a way into the wilderness and becoming a conspicuous forerunner of Clark.

The earliest hero of the State, whose life, in the light of the latest research, has taken on an epical dignity and range of action, typified the temper of the colonists of the old Commonwealth. Of Captain John Smith it is recorded that, on his return in 1600 to Willoughby, after three years of fighting against the Spaniards in the Netherlands, "within a short time, being glutted with too much company, wherein he took small delight, he retired himself into a little woody pasture a good way from any town, environed with many hundred acres of woods. Here, by a fair brook, he built a pavilion of boughs, where only in his clothes he lay. His study was Macchiavelli's 'Art of War' and Marcus Aurelius; his exercise a good horse, with

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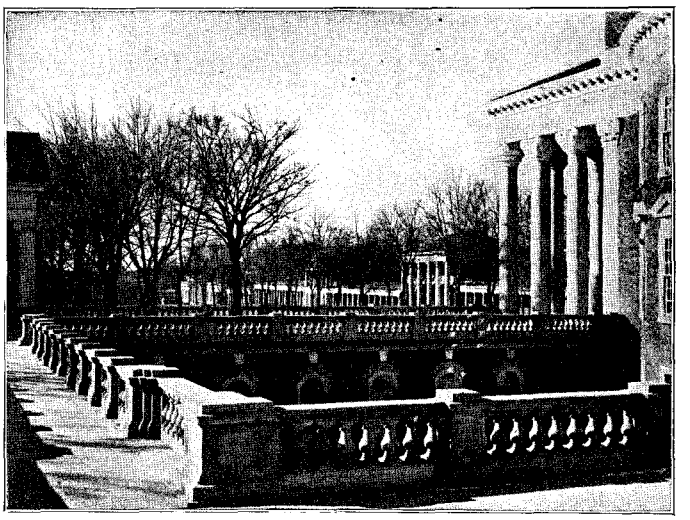
lance and ring; his food was thought to be more of venison than anything else."

From such a people, with their instinct for good social usage, their passion for action, and their love of the manly virtues, came the charming gentlewomen and gentlemen of whom Mr. Thomas Nelson Page has drawn such admirable portraits, and the daring adventurers whose sword-play has been heard of late in the brilliant stories of Miss Mary Johnston.



THE TERRACE

The love of letters bore fruit early in the history of the colony, and the college of William and Mary is second only to Harvard in the long chronological list of American colleges. It was opened in 1693, but it was planned three-quarters of a century earlier. In 1622, while Sandys and Nicholas Ferrar were on the very point of establishing the college, the colony was devastated by an outbreak of Indian rage against the settlers, which almost obliterated the struggling communities. Seventy-one years later, in the old capital of the colony, which still keeps its old-time dignity and charm, the College of William and Mary began a career which has left its impress on the educational life of the entire South.

Among its graduates was Thomas Jefferson, a man of marvelously clear intelligence, of wide and varied interests, whose genius, not only for generalization in the region of political ideas, but for the discovery of new ways of doing old things and the working out of new methods in practical affairs, was so extraordinary that, more than any other man on this continent save Franklin, he seems to have thought his way consistently through life and to have applied his intelligence habitually to all its details. No one can note the devices for economy of time and strength introduced by Mr. Jefferson at Monticello and study the extraordinary minuteness with which he worked out, not only the organization of the university at Charlottesville and its plan of work, but the details of its architectural scheme, without gaining a fresh impression of the extraordinary genius of the man who wrote the Declaration of Independence.

Mr. Jefferson's attention was turned to the educational needs of Virginia at a very early time in his career; in a letter written in 1818, ten years after his retirement from the Presidency, he said: "A

THE WEST LAWN

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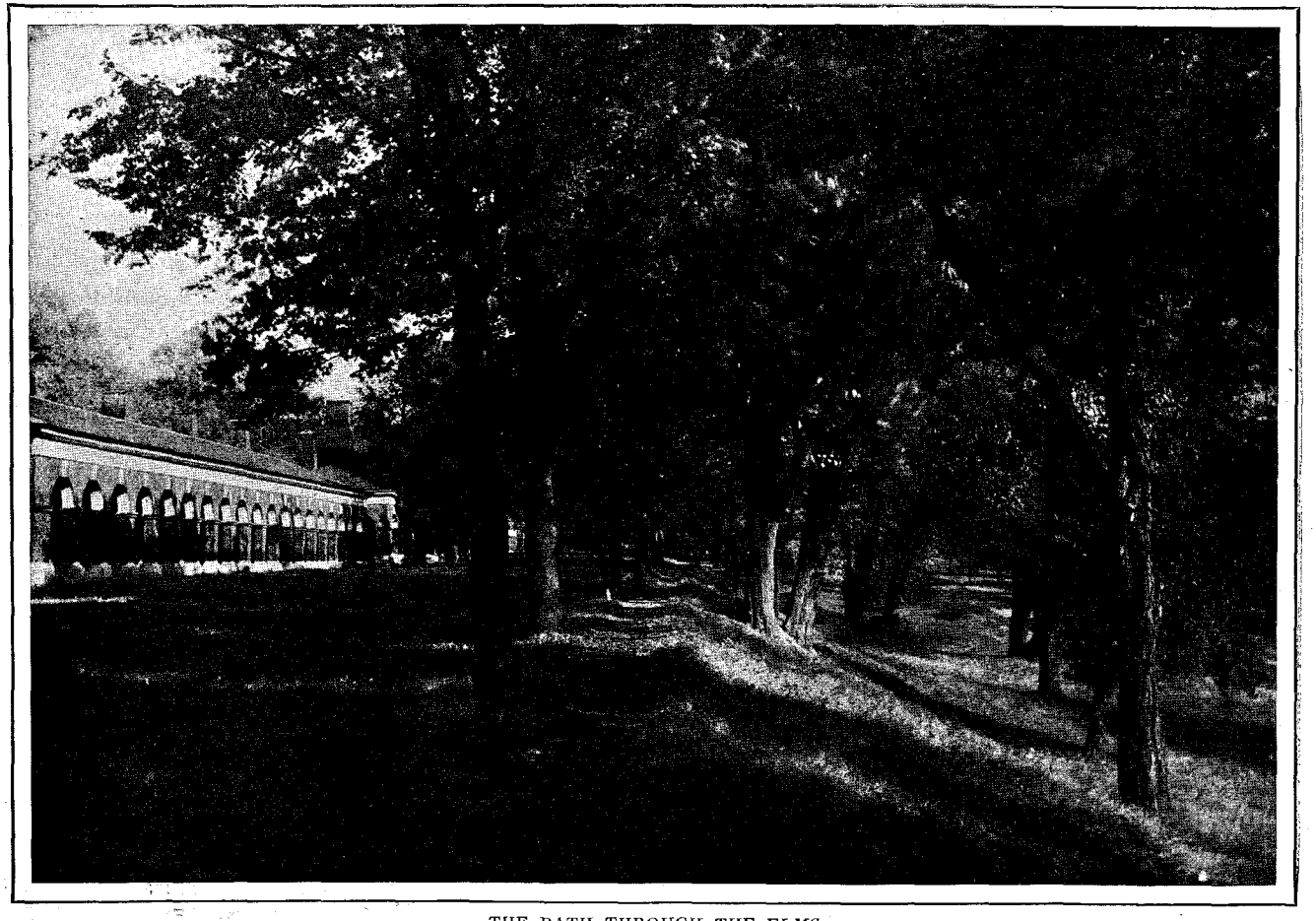

THE PATH THROUGH THE ELMS

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system of general instruction which shall reach every description of our citizens, from the highest to the poorest, as it was the earliest, so will it be the latest, of all the public concerns in which I shall permit myself to take an interest." In early life he was eager to transform the College of William and Mary into a university. The geographical disadvantages of its situation became more apparent, however, as the center of population moved westward, and "a new college in a more central part of the State" became the project and dream of his maturer years. Five years of residence in Europe, beginning in 1784, afforded ample opportunities for the study of foreign universities. His interest in the Italian universities was early awakened; then he became convinced that Geneva was the best place for study on the Continent; Edinburgh also evoked his admiration, and he declared that the Swiss and Scotch cities were "the two eyes of Europe." In 1794 the French faculty of the University of Geneva, finding their political environment uncongenial, proposed to Mr. Jefferson to transfer their work to Virginia if proper arrangements could be made. The great Virginian, who was a provincial only by the accident of birth, but a true cosmopolitan by the very temper of his mind, caught at the hope of establishing a center of Old-World culture in the New World, and urged the Legislature of Virginia to make proper provision for the establishment of the Genevan faculty on an adequate foundation in Virginia. The scheme was contemporary with Mr. Jefferson's large-minded view of human affairs, but it was many decades in advance of the average breadth of vision of any legislature in the New World; indeed, it is doubtful if any legislative body in this country or abroad is to-day on a level with the Jeffersonian conception of international relations along intellectual lines. Washington understood the situation much better; he doubted the expediency of importing a body of foreign scholars, and suggested, if such a step were taken, that they ought not to be taken from one country; he was of opinion that eminent Scotchmen should be included. It developed later that Mr. Jefferson craved the society of scholars and men of science, whom he found in such numbers in Europe, and was eager to command these higher resources of civilization at home. There are some things, however, which cannot be imported; they must be developed at home; and Mr. Jefferson, though he did not realize his dream, did much to prepare the way for its realization.

The exact date of the birth in Mr. Jefferson's mind of the idea of a university for the State of Virginia is unknown; from early manhood he meditated upon the best method of securing popular education for all citizens of the State; he had, at different times, worked out different plans towards the accomplishment of this great end; when the War of the Revolution began in 1776, the university idea had taken definite shape; through the dark years which followed he never abandoned it; during his residence in Europe he diligently sought light on university methods; while he was absorbed by the work and perplexities of the Presidency, he never for a moment lost interest in the project, and it filled and crowned the period of his retirement from active political work. For forty years, through every medium of influence, he strove to awaken interest in education in Virginia; he wrote for the press; he conducted a voluminous correspondence; he laid the matter before hosts of people in personal interviews. In the end he created a widespread interest and prepared the way for legislative action.

The most difficult and trying part of the work was still to be done, and in this final stage Mr. Jefferson had the eager and effective aid of Mr. Joseph C. Cabell, who deserves to be remembered as a co-founder of the university. Through manifold perplexities, in the face of apparently insurmountable difficulties arising from local jealousies, the opposition of other schools, the apathy in which such efforts are often suffocated, these two tireless servants of the higher education pushed their great enterprise to completion. By an act, passed by the Legislature in 1816, Albemarle Academy was enlarged in scope to become Central College, of which the Governor of the Commonwealth was to be the patron, with a board of visitors which included Thomas Jefferson, James Madison, James Monroe, and Joseph C. Cabell, and the corner-stone of the college was laid in the autumn of 1817. There was still another stage to be taken in the remarkable evolution of a university which

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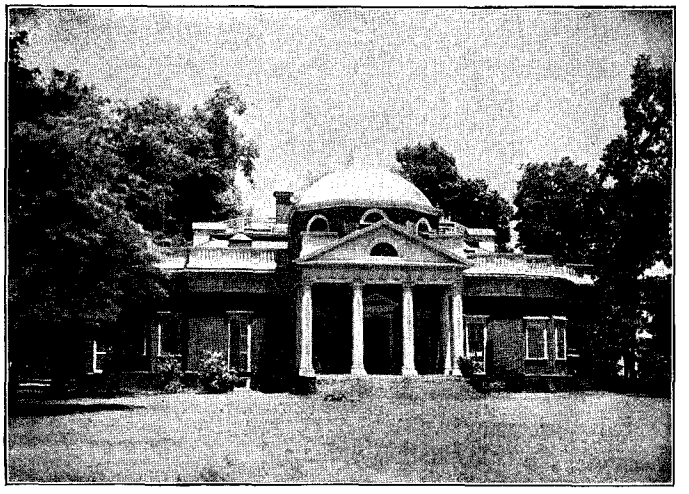
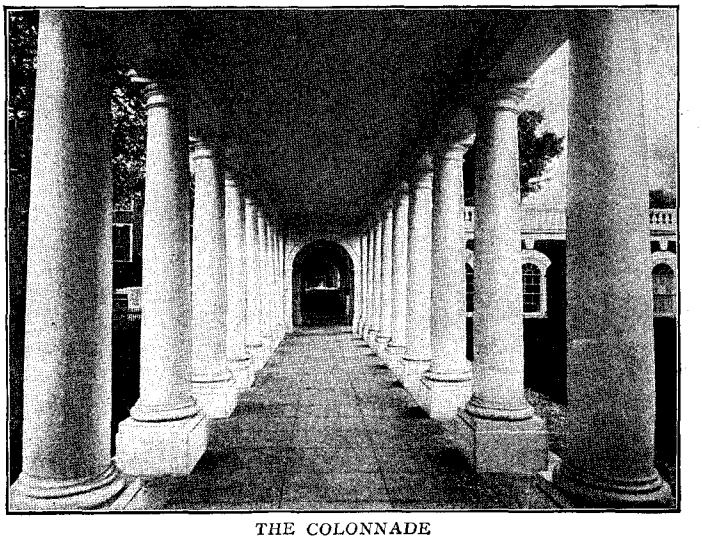


THE REAR OF MONTICELLO

Mr. Jefferson had carried on with indomitable patience and persistency, and that step was taken when the General Assembly, on the 25th of January, 1819, united the Central College and the University of Virginia. On the 7th of March, 1825, the University opened its doors and started on its remarkable career. On the 4th of July of the following year Mr. Jefferson died, but not until he had seen the large lines of the University distinctly marked, its work thoroughly in hand, and its character determined.

Looking down from the heights of Monticello, where he spent an old age full of honor and work, with troops of friends coming and going, depleting his fortunes, but giving the stately old house association with whatever was best in the intellectual and social life of the time, Mr. Jefferson saw the beginnings of the academic community which is so strikingly and nobly housed on the broad plateau on the skirts of Charlottesville. To the west rise the peaks of the Blue Ridge, so set against the horizon that they seem to gather and hold the fading splendor of the day until the stars are in their places. On the right, as one turns from the Rotunda facing the Lawn, stand the irregular summits of the Ragged Mountains which every reader of Poe knows well. The scenery has strength and boldness without severity. From Monticello the landscape has the quietness of large spaces, the freshness of rich vegetation, and the variety and beauty of distant ranges of wooded hills with long stretches of green meadows. The home of Monroe is within sight, and not many miles away is Montpellier, the residence of Madison.

In the heart of this noble landscape, typical of the extent and natural resources of the ancient Commonwealth, stands the University, whose outward form and inward spirit were the creation of its founder. There has been a long line of royal and noble founders, but neither William of Wykeham nor Henry VI. was able to create the institutions of which they laid the foundations. This was precisely what Mr. Jefferson did; he created the University of Virginia. He worked out the architectural scheme down to its minutest detail; and, first in many things, the University was the first college in this country to adopt a general architectural



THE COLONNADE

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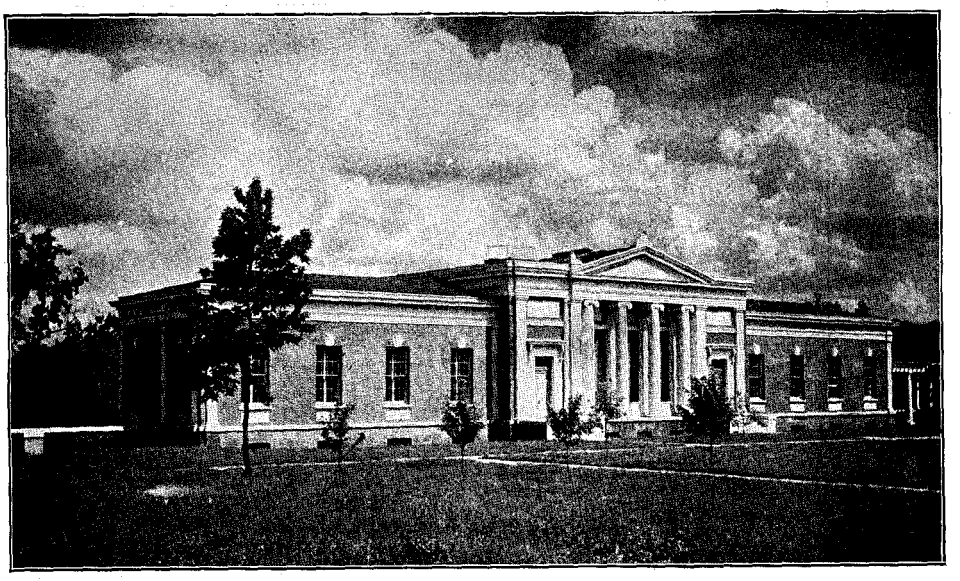

THE PHYSICS LABORATORY

scheme at the start, and to preserve it intact. True to his idea of the international character of education and the universality of its interests, Mr. Jefferson housed the University in a Rotunda, modeled after the Pantheon, with a fine dome, and faced by noble columns which serve to connect two colonnades, more than six hundred feet in length, containing students' rooms, broken by five pavilions on each side, which serve as professors' houses. This great quadrangle, which is called the Lawn, is completed at the west end by three buildings constructed since the fire which destroyed the Rotunda five years ago. These buildings, devoted to physical and mechanical laboratories and lecture-rooms and containing a fine university hall, harmonize with the general scheme of the University without imitating it. Back of these two colonnades, which face the lawn, running east and west, and separated from them by gardens, are two other rows of students' rooms, which are called Ranges, in front of which run continuous arcades. There are also a number of smaller buildings for students on the north side of the University grounds, a biological laboratory and Medical Hall, a chemical laboratory, a Museum of Natural History, a Medical Dispensary, an observatory, the chapel, and the Fayerweather gymnasium.

The University is unique in its housing, reproducing as it does, on a great scale, the impressive Greek and Roman lines, and presenting every order of classical architecture in the long sweep of white columns. The great quadrangle is shaded but not dwarfed by four rows of trees which traverse it north and south, sufficiently near the colonnades to afford a grateful shade. By moonlight the effect of the long lines of white columns is enchanting, and one easily imagines himself under another sky and in the presence of an older civilization. The drawings of the founder show that the different types of well-known Roman buildings were studied and reproduced from Palladio's great work on architecture. There are reminders on every side of the Pantheon, the baths of Caracalla and Diocletian, the temple of Fortuna Virilis, and other famous structures. The great hall of the Rotunda contains the library, with the statue of Mr. Jefferson, the Zolnay bust of Poe, which was unveiled with appropriate exercises, on a golden autumn day last year, and other memorials. The colonnades are a single story in height, and the students' rooms form a succession of cheerful cells, decorated with the inimitable touch which only the undergraduate knows how to impart to furniture, books, photographs, balls and bats, fencing foils, and those cushions for window seats which are to be found in numbers past calculation and almost beyond belief in American colleges. A Yale Junior is reported to be

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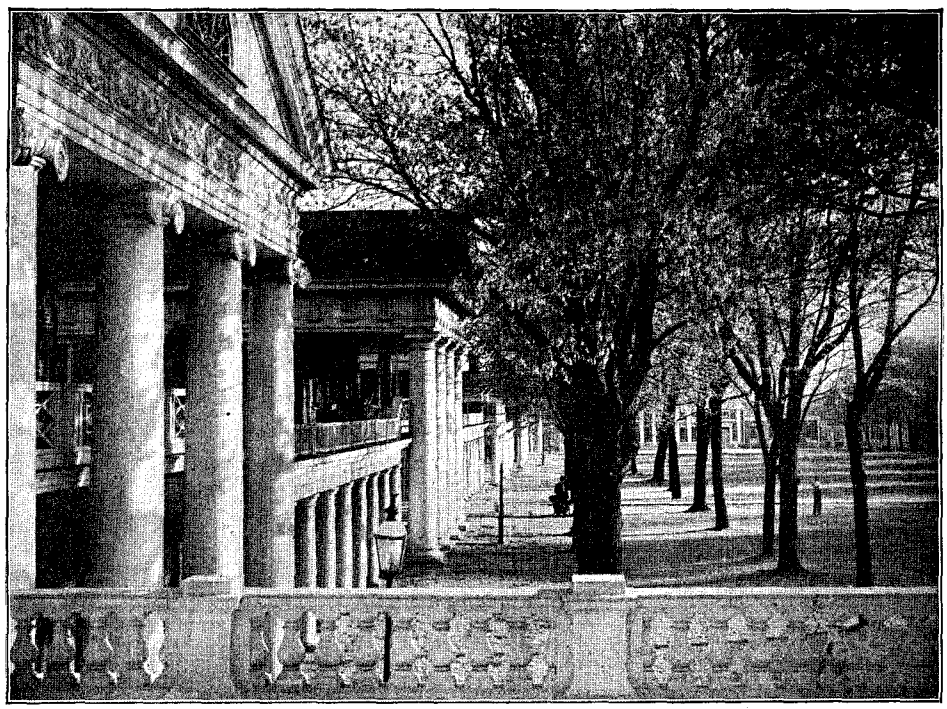

THE EAST LAWN

the happy possessor of more than one hundred and fifty of these evidences of modern luxury and feminine skill! The absence of the manifold conveniences of the modern college dormitory is noticeable, but there are many compensations; and it is a pleasure to note that simplicity is still the note of student life in Virginia. Simplicity, it is worth remembering, is always a note of the highest culture.

The University is not only unique in its housing, but for many years it was unique in its government and educational methods. Unlike the New England colleges, which followed English precedents and were gradually developed out of small beginnings, the University of Virginia came into existence upon a plan which had been matured after long study of many institutions by a man of cosmopolitan temper and original mind. Like the famous Declaration from the same hand, the plan of the University was based on a broad reading of all past history. It represented a vast amount of observation and reflection, and drew freely upon the experience of the Old World; but it was intensely American in spirit and government. Mr. Jefferson was a democrat of the democrats; more, perhaps, than any other man of his time, he believed in unrestricted self government, in the capacity of men to rule themselves. Liberty was not an abstraction with him; it was a passion; and he founded the University of Virginia on faith in American manhood. "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man," he once wrote. In the inscription written by himself on the monument over his grave in the little burying ground at Monticello, no reference is made to the distinguished positions he had filled in public life—Governor of Virginia, Minister to France, Secretary of State, President of the United States. The mind of the old statesman fastened by instinct on his services to liberty and education: "Author of the Declaration of Independence; of the Statute of Virginia for Religious Freedom; and Father of the University of Virginia." Surely no more impressive record has been cut on any monument in this country.

This passion for liberty, and faith in the capacity of men to use without abusing it, found full expression in the organization of the University. That organization secured "freedom for the student in

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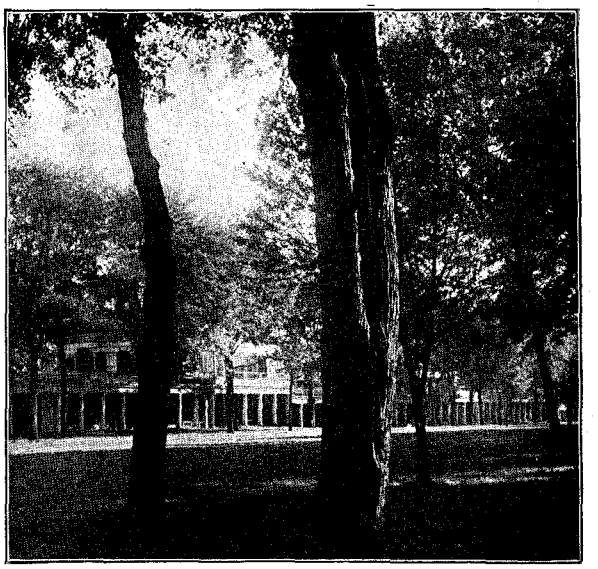
selecting his studies, and freedom for the professor in selecting text-books and methods of instruction; freedom for the student from all espionage by the faculty, and freedom for the faculty from the odium inseparably attached to spies; freedom for the student from excessively numerous or petty regulations of discipline, and freedom for the faculty from the dictation of a president; freedom for the student from compulsory attendance at chapel, and freedom for the professor from sectarian domination or interference of any kind with his religious beliefs."

The executive head of the University is the chairman of the faculty, who is elected annually by the Board of Visitors; and so far every attempt to change this feature of the University organization by the substitution of a president with permanent tenure of office has been unsuccessful. There are twenty-two different schools in the University—twelve of these are academic, seven being literary and seven scientific; and seven are professional, three in the medical and two in the law departments, one in engineering, and one in agriculture. The professor at the head of each of these schools has entire freedom in the management of his school as regards subjects and methods of study; the faculty, made up of the heads of the schools, regulates the time devoted to instruction in each school.

There are no entrance examinations, no fixed time is prescribed for applicants for any degree, and there is no fixed curriculum; a student may spend one year or ten at the University; he may study in any field he chooses, but he is obliged to enter a certain number of schools; if he is not working for a degree he may elect these schools for himself; if he is working for a degree he must select the schools which are grouped with reference to preparation for that degree; no honorary degrees are granted by the University, and examinations for regular degrees are severe and searching. Although the earliest American college to introduce the elective system, the University has rigidly upheld the value of its degrees, and, by means of the group system, has insured balanced and harmonious training. The introduction of university organization was accompanied by the use of university methods in the classroom, where teachers and students have worked together for seventy-five years with a minimum reliance on text-books and formal aids of every kind, and a maximum use of the teacher's knowledge, enthusiasm, skill, and spirit of fellowship with his pupils.

The love of the classics has always been characteristic of cultivated men in the South, and this love has been fostered, in no small degree, by the modern spirit in which Latin and Greek have long been taught at Charlottesville. Mr. Jefferson put the modern languages on a level with the ancient, and in the importance and time given to them the University has been a pioneer. Mr. Jefferson also foresaw the place which the study of Anglo-Saxon was to hold in English training, and Anglo-Saxon was taught at Charlottesville long before it found a place in the curriculum of other American colleges. The university spirit pervades the medical department, which aimed at the start to give "culture and training to the general student, rather than professional training to the would-be practitioner."



THE LAWN

One of the most characteristic and inspiring features of life at the University of Virginia is the confidence reposed

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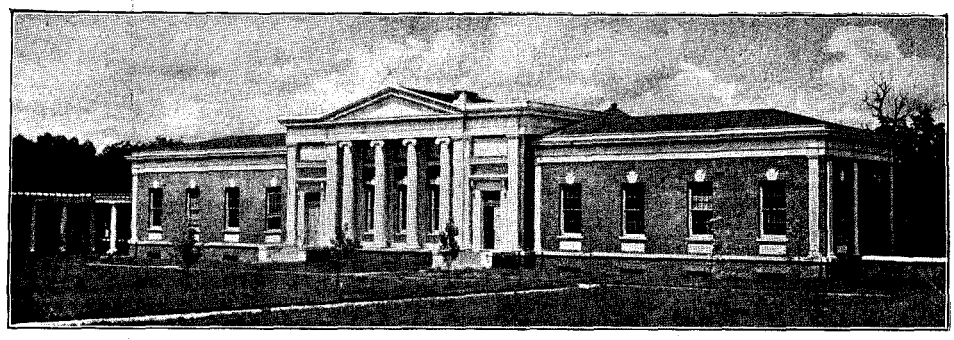

THE MECHANICAL LABORATORY

by the faculty in the students, and the respect paid by the students to the faculty. The relations between the two bodies are delightfully free, cordial, and courteous. A more manly and self-respecting body of young men than the undergraduates at Charlottesville would not be easy to find. They are treated as gentlemen, and they rigidly impose the code of the gentleman upon the student body. There are a few unwritten laws, and these are strictly enforced by the undergraduate body. The Lawn, although the center of activity and work for more than six hundred young men, is conspicuously free from disorder of every kind. To the University belongs the real and lasting distinction of having been first among American colleges to introduce the honor system in examinations, and to intrust its students with the rights and duties of self-government. Here also Mr. Jefferson's college was simply following the precedents and practice of the older universities. No element in the education furnished by the University has been more influential or important than this training of students in the principles and practice of a democratic society.

It was Mr. Jefferson's intention to set apart a room in the Rotunda for religious services, and in place of a theological chair, which it seemed unwise to introduce, to invite the leading religious denominations of the State to establish their theological seminaries near the University, offering to their pupils all the advantages secured to its own students. In view of these facts, to say nothing of Jefferson's reverence for and familiarity with the Bible, as disclosed in his correspondence, the apprehensions of some Federalists, based on his alleged godless character, afford entertaining reading for the student of to-day. Then as now the servant of the people was rewarded by misapprehensions of his purposes, which were often grotesque, and misrepresentations of his principles, which, it is to be feared, were often malicious. Daily prayers and Sunday services are held in a chapel built for the University by its alumni and friends; the attendance, in harmony with the spirit and traditions of the institution, being voluntary. A chaplain, selected from one of the four most prominent religious bodies represented in the University, is supported by the voluntary contributions of professors and students. In this college of manifold beginnings in many fields, one is not surprised to learn that the first College Christian Association was organized.

The absence of the class-system gives student life at the University great freedom, and avoids the kind of evils represented by hazing. The men show, as a rule, unusual maturity of character and taste; they are noticeably courteous in their relations with one another; for the traditions of the University and of Southern life are in accord in this matter. With characteristic foresight Mr. Jefferson recognized the place of athletics in education, and the University has not been deaf to the attractions of the field and the gymnasium; she holds an easy supremacy in athletics among Southern institutions, and has more than once given points to Harvard, Princeton, and Cornell. The University has the usual complement of literary and Greek letter societies and clubs of every kind.

One is impressed at Charlottesville with the delightful relations between the faculty and the students, the manly bearing of the undergraduates, the dignity and simplicity of student life, and the harmony between the University and the historic

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and contemporary life of the South. There is, and has always been, in the University a high standard of scholarship, but of scholarship in its relations to individual force and to public efficiency. A glance at the list of the alumni of the University shows how definitely and generously the institution has trained men for public life, and how widespread its influence has become in public affairs. It has loyally fulfilled the noble conception of the place of a university in a democratic society which Mr. Jefferson set forth with such clearness and force, in words which ought to be recorded in public places in every American college:

Primary education, he declared, ought: "(1) To give to every citizen the information he needs for the transaction of his own business; (2) to enable him to calculate for himself, and to express and preserve his ideas, his contracts, and accounts in writing; (3) to improve, by reading, his morals and his faculties; (4) to understand his duties to his neighbors and to his country; (5) to know his rights; (6) to observe with intelligence and faithfulness the social relations under which he shall be placed." University education ought: "(1) To form the statesmen, legislators, and judges, on whom public prosperity and individual happiness are so much to depend; (2) to expound the principles and structures of government, the laws which regulate the intercourse of nations, those formed municipally for our own government, and a sound spirit of legislation, which, banishing all unnecessary restraint on individual action, shall leave us free to do whatever does not violate the equal rights of another; (3) to harmonize and promote the interests of agriculture, manufactures, and commerce, and by well-informed views of political economy to give a free scope to the public industry; (4) to develop the reasoning faculties of our youth, enlarge their minds, cultivate their morals, and instil into them the principles of virtue and order; (5) to enlighten them with mathematical and physical sciences, which advance the arts, and administer to the health, the subsistence, and comforts of human life; (6) and, generally, to form them to habits of reflection and correct action, rendering them examples of virtue to others, and of happiness within themselves."

The University of Virginia holds a place of its own in our educational history; it was our first real university; its achievements in the field of scholarship and its service to public life have been manifold, and have not yet had adequate recognition. It was the creation of one of the most fertile and original statesmen we have yet produced; three Presidents or ex-Presidents sat on its first Board of Visitors; it is associated with one of the foremost American men of letters, and with a long line of cultivated, scholarly, and distinguished men in public and professional life; it is the most democratic of American colleges in its organization; it has a noble setting of mountains and a campus of unsurpassed beauty; above all, it is genuinely and typically representative of a generous and high-spirited people, who have never parted with their idealism, and among whom the traditions of courage, courtesy, and hospitality are still sacred.

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The Educational Value of the Social Side of Student Life. I.—In America

By G. Stanley Hall, LL.D.
President of Clark University

THE history of student life is a vast subject, the copious literature of which is scattered and often inaccessible. Up to the tenth century, there was no curriculum, but students wandered from master to master and from topic to topic. In the twelfth and thirteenth centuries, Bologna, Paris, and Oxford were frequented by thousands of students, all interested in scholastic and theological subjects, who heard the great teachers and took part in dialectic and debate. Almost everybody was admitted to everything without examinations or requirements, which were reserved only for those who took degrees. All through the Middle Ages universities were corporations, as the term means, all the members of which were vested with especial and cherished privileges. Students were given free passes even through hostile countrtes; they were exempt from arrest on all save minor charges, except by the university beadle; sometimes they were exempt from military service, and liberty often degenerated into license. In several academic centers, the student body was supreme, and engaged and discharged professors at will. In the earliest times of asceticism, the masters often were the tyrants. Grown students were flogged, they went without fire, did not leave their rooms save with an attendant, all sports were forbidden, and other worldliness was supreme. The pendulum has often swung to the other extreme of lawlessness; cock-fighting, hunting with dogs and falcons, every game of chance, occasionally fights and robberies on the open street, and excessive inebriation have prevailed. We have remarkable but no doubt veracious accounts of champions in beer duels who drank, according to the strict rules of the "Kommers," an incredible number of glasses, and then from their boots, or the shoes of vile women, or from under their arms, and when they could drink no more lay on the floor while their companions poured in more through a funnel.

Outbreaks between town and gown have been incessant everywhere. The students of Bologna sought to enforce a boycott upon the tradesmen, who made a large part of the town, by withdrawing to a hill and negotiating terms with both town and Pope before they would return. In 1345 Oxford town overcame and whipped students and even killed some of them at the altar, tore their books, and burned and pillaged the buildings. The townspeople have always been called by contemptuous names—Philistines, barbarians, and heathen. At Yale, only a few decades ago, in a broil where a student stabbed a sailor, a town mob sought to batter down the buildings with a cannon, which was fortunately spiked. The sense of irresponsibility by the sons of wealthier men increased by the brevity of college residence; the superior learning, dress, and address, which excite local jealousy by winning the favor of young lady residents; the occasional extortion of shopkeepers and precautions against the student vice of incurring debt—all made this antagonism more intense.

Again, in olden times the Freshman, called the fox, yellow bill, or Bejanus, has been subjected to all kinds of indignities. His freshness needs to be salted; he was green grass that needs to be cured; in olden times he was filthy and needed to be scrubbed or painted; he must become a shorist with hair and beard shaved; was forced to get drunk with intoxicants and tobacco; was the victim of every practical joke; there was a long list of things which might be stolen from him by general consent without crime.

Pennalism in its severer type was a very different thing from prolonged hazing, for it consisted of a certain degree of slavery of a man in the under to one in the upper classes. The fag must run on errands, perhaps prepare one or all of the meals, lay out the clothes, supervise the washing, and in olden times watch with, play, sing, and copy for his master. The

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mediæval "Nations," which were voluntary guilds of students who came from the same locality to a strange city, were organized for mutual assistance and help in health and sickness. The old "inns" or "hospices," which survive in the colleges of the English universities, and the "house" of the fitting school were at first mere places for board, lodging, and a common life for poor students. As they grew, the authorities came to first inspect and finally to control and own them.

The "Burschenschaften," organized in 1816, reflected and intensified the German longing for freedom after the war of liberation. At their great festival at Wartburg in 1817, twenty-eight un-German books were burned; the sacrament was taken with a vow to preserve the spirit of truth and freedom, and student life seemed about to be regenerated, when a fanatical theological student, Sand, tried to assassinate a conservative leader and author, Kotzebue, whereupon the Government declared war upon these societies. Brief as was their career, they reduced dueling to nearly one-twentieth its former dimensions, banished gambling, and greatly increased chastity.

The "corps," best known to travelers by their tiny colored caps and ribbons, made dueling popular again and inspired many a student with the need of having a record of one hundred duels to his credit. The "honor" which they maintained is a curious, intricate, and wonderful thing.

The organizing instinct is very strong in student life. In a forthcoming history of it, covering many of these points more fully, Mr. H. D. Sheldon enumerates scores of organizations—some for mere arrant, fluid nonsense; others are purely convivial; others for debate, for athletics, for every branch of nature-study or science; others are political, like the Oxford and Cambridge "unions," which are organized exactly like Parliament, and debate the same bills, and often induce members of Parliament to participate; secret societies which count about 150,000 past and present members in America, and hold $5,000,000 or $6,000,000 worth of property; essay clubs; philosophical, religious, and diverse professional organizations; not to mention the many societies which exist only in big names with officers who never met.

One of the chief features of modern student life is, of course, athletics, the two chief dangers of which, in the United States, are, first, that so few actually participate. In England each "house" in the great public schools, Eton, Rugby, Harrow, etc., is matched against the other houses of the same school, so that a large proportion of the entire student body is enlisted, and these matches absorb far more time than the interscholastic games. The same is true of the colleges of the English universities. Here even class games pale before the great intercollegiate matches. The other evil is the professional spirit and the desire to win at any cost, which is directly opposed to the true sportsmanlike love of a good game, which is almost the mark of a gentleman in England. The spirit of the boating, and especially the great football matches, here is very different in this respect from that in England. Here it is accounted a virtue to subordinate individual glory to that of the team, and the team to that of the college; but this is a goal hard really to attain. In England the desire is to play the most honest, open game with every condition equal, so that the really best shall win, and all subterfuges and surprises, like new football wedges, greased leather suits, and novel tactics and tackles, would be thought unworthy of the university athlete.

Athletics have given a good topic of conversation to undergraduates that is prolific, hygienic, and not without its moral influence. It enables youth to taste the glory of honorable distinction and applause, and thus whets his appetite for rewards in higher fields. It has been a restraint upon appetite and some of the temptations and irregularities to which youth is prone, and is a factor of incalculable influence for good or bad upon the individual. The instincts of contest, so strong in youth, generally need to be developed and not suppressed in modern times. Once every school and college had its bully, and every one knew whom he could whip in a fight and whom he could not, and still in class rushes as well as in many games and sports these instincts are developed. The public sentiment of to-day tones down these ancient ways in many ways. At Princeton one Freshman ideal is to place enormous posters at night, with letters that can be read

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a mile away, challenging the Sophomores to a battle, which almost never occurs.

The debating society, which for the second and third quarters of the closing century played a very important rôle and then almost died, gave an education which it has been sought to reproduce in recent years by intercollegiate debates. The great fault of these is that so few compete for selection; the subjects have to be assigned often in the face of individual preferences; and, above all, the professors coach students so much that there is often very little that is original with the debaters. The subject is divided very carefully so that each of the six speakers has his own field; the edification to the hearer is rich and often profound, but the spontaneity and even the flow of wit seen in the English universities is usually absent. Excessive fluency in debate is vicious and dangerous, but stimulus, if wisely applied, is great and wholesome.

It is one of the greatest epochs in the life of a young man when he leaves the paternal influences of a well-conducted fitting school, and, still more, when he leaves home and enters a large college, where, in almost everything that does not pertain to his studies, he is left alone and uncontrolled for the first time. His mind is never so open and plastic to whatever influences he meets. He feels himself fresh, docile, free, in need of great enlightenment and transformation; looks with certain awe upon those who have been there long enough to know the ways of the college world, so that the "morale" of the acquaintances he forms or the society he joins and his life for the first few months is of an importance which indefinitely transcends all that concerns his studies. When colleges were composed of poor men who must earn their own livelihood and had an earnest purpose, as in the Scotch universities and in the New England colleges up to a generation ago, it was very different; but now the powers of good and evil nowhere battle more fiercely for the souls of men than when the new-comer enters upon academic life. Dissipation, despite all disclaimers to the contrary, is prevalent and even excessive in many of the larger institutions. Souls and bodies are maimed and sometimes wrecked for life by habits nowhere more covered up by the environment and nowhere more disguised under the specious form of good manners and intelligence, and nowhere so cloaked by the whole power and influence of a corporation.

On the whole, I am more and more inclined to regard the lamentably neglected college life for the average student as more important for his influence and position in life later than the curriculum. The likes and dislikes, the interests and ideals, that prevail in our own academic institutions differ widely and ought to be carefully considered in the selection of an institution. Some are mature and earnest enough to do some steering for themselves, and can keep the tiller true despite the tides and currents of college sentiment that surround them, but most drift and float hopelessly at first; the vast nunbers of students in our larger institutions limit, repress, and obscure the individuality for which the smaller college or university is the best environment.

College self-government, which has been tried in various forms and degrees in nearly one-half the American colleges, while it has often been a total failure and has never been an entire success, has nevertheless contributed much to bring about a healthier tone of feeling. Very much has been lost by the decline of the class as a unit of the organization in the larger colleges. While the bond between classmates is not always intense, it is lasting. As the members die and become few, their interest in each other often grows warmer. The secret society specializes and generally narrows academic friendships. Instead of being extended horizontally to many of the same class, grade, or age, it stretches up and down, including freshmen and the older alumni, who return to reunions; so that perhaps there is some danger of not so fully living out each stage of life in its time. I have sometimes imagined that the strong Greek letter fraternity in some of our institutions might perhaps grow into something like the English college and slowly develop graduate resident tutors' possibility with an interchange of work. All the material forhis departure seems ready, and it certainly seems to me an experiment worth trying.

Finally, as a field for future anthropological and psychological study, academic

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life affords rich and rare material. The word school means leisure, and students are isolated from life; they are freed from the hot competition of business, from the struggle for survival, from the obligations of social duties and conventionalities, and are left more and more in a carefully protected and sheltered state with rare immunity and exemption from obligations, and incited only to do what they wish. They choose their own studies, have considerable license in attendance upon exercises, and are often almost without any parietal rules that are really enforced. Prohibitions are now almost as few as those of Eden with the fruit of only two trees forbidden. We see in student life the condition which many philosophers have desiderated and which has led some to commend even the idleness of wealth, because here the free, unforced tendencies of humanity can be observed whether for good or ill.

Moreover, this is perhaps the most interesting stage of life, when the growth forces are strongest, and when in many respects humanity touches its highest point, from which maturity is a kind of decline toward senescence. Here youthful humanity does what it likes to do, and betrays in its organizations and documents in college journals, and manifests in its many forms of motor life, in its extreme conservatism, always at the heart of college customs, the real inner nature of the later stages of adolescence.

The Educational Value of the Social Side of Student Life. II.—In England

By Ethelbert Dudley Warfield, LL.D.

President of Lafayette College

IT has long been one of my favorite statements that "college life is more than college learning." This is naturally more applicable to college life than to university life. But both in England and America college and university are so utterly undifferentiated that no one can draw an accurate line between them. Perhaps the soundest distinction is that which finds in the college those influences which go to make men, to form character; and in the university those which go to make specialists, to train for professional careers. But this test is hard to apply at Oxford. For while from an American point of view it falls in the college category, the influence of the great public schools, such as Eton and Harrow and Rugby, is such that in a large measure they form the character of their scholars, and the university life is in a true sense a "career," in which the school work is proved sound in a keen competition for literary and social leadership, and the foundations are laid for future professional and political preferment.

It is a commonplace to say that the universities of every country have their marked features which distinguish them from all others. Yet it is by no means easy to state these features in precise terms. They are often subtle and elusive, more obvious to foreign than to native eyes. Not only so, but forms are frequently but the survivors of the past, a new spirit having entered into an ancient body. Hence, though we feel at once the truth of Andrew Lang's verses describing some of the characteristics of Oxford, we feel inclined to offer an explanation here and there. Thus he sings:

> A land of waters green and clear,
> Of willows and of poplars tall,
> And in the springtime of the year
> The white may breaking over all;
> . . . . . .
> And strange enchantments from the past,
> And memories from the friends of old,
> And strong tradition binding fast
> The flying terms with bands of gold—
> All these have Oxford.

It is true that the enchantments from the past lie thick on street and bridge, on garden walk and in the seclusion of each college hall; it is true that there are strong traditions binding fast life, thought, and speech; none the less these things are not fetters upon growth and progress, but only the pleasant influences of a

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gracious age. It has seemed to me that the one inscription which time and the memories of men have written on the ivied walls and the storied windows and the gathered dust of centuries is, "Tell it to the generation following."

A ripe and rich tradition sets its seal on all. Not merely the tradition of college and university, but of all that goes to make England what she is. No man can live in Oxford and Cambridge without feeling the force of English social life, literature, and history in the very air he breathes. They permeate everything. They elevate and stimulate the mind. In this college Milton was bred; in that, Gray; here Tennyson made trial of his youthful muse; here Shelley spent his brief season of academic life. In yonder hall was Hampden long at home; in this was Eliot for a season housed; here did his first parliament, exiled from London by the plague, plead with Charles for popular liberty; there did the court of Charles hold its carnival of folly while the king's throne tottered to its fall. Such memories exercise an influence on the life and thoughts of the students, which, though silent and often secret, is immense. It is largely due to these influences that the universities have failed, not only to become leaders in the great scientific development of this century, but even to register in lecture-room and laboratory that advance. Literature, politics, and theology are the formative forces at work.

Perhaps most striking of all is the place that religious topics, or, more accurately, ecclesiastical discussions, occupy in Oxford social life. Ecclesiastical matters are more keenly discussed than politics of any other kind, and the division of the students among the colleges is largely determined by considerations of high church, low church, and broad church. Nor is this merely an echo of recent controversies consequent upon the Tractarian movement which stirred Oxford to its lowest depths in the middle of this century. But little research is needed to make it plain that theological feeling has always had a deep influence upon both universities. This is merely to recognize that they have not been apart from the larger life of the people, but in this, as in all else, a microcosm of the nation.

Thus the universities impress, not so much by their conscious teaching as by their associations, the great lessons of English literature and history. But far more than this. By the organization of the separate communities of the colleges and their union in one university a great lesson of self-government is taught. It is a great thing for England that her free institutions have not been learned from text-books nor preserved in statute-books, but learned from experience and preserved in the hearts of her people. It could not but have a great influence on the history of England that her scholars, her leaders of thought in the pulpit, at the bar, and in the houses of Parliament, should be brought up under the system of republican government found in the great universities. The history of the institutions and of the country alike testify to the reality of this influence. And in the singularly rich and varied architecture, the rare beauty of river and field and wood, to be found in and near the cities of Oxford and Cambridge, we may find another set of influences which, combining with the classical models of antiquity, have given to English thought and its expression, both in prose and poetry, that beauty of form and native grace which has made English literature the queen of modern literatures.

In their social life, Oxford and Cambridge reflect the life of England. They exhibit the love of outdoor life which has so long been characteristic of England. It was said long ago that the English people took their pleasures sadly. In the lapse of centuries they have not learned not to take them seriously. No one needs to be told this who has seen an Englishman riding a horse at a pounding trot, under the delusion that he was doing it for pleasure and recreation. Certainly university sport is systematized and scheduled to a minute degree. Whether a man rides or rows, plays cricket or football, or engages in some other form of recreation, he is sure to do it regularly. Out of these sports much vigor and manly cheer come at small expense to the intellectual life. Some, no doubt, neglect study for athletics. But the evil is much less in England than in America, chiefly because it is not urged to excess by a feverish desire to win, and is not exploited by a sensational press. It is also to be noted

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that college athletics in England have never been perverted to the evil end of an advertising medium for the colleges. If some overdo outdoor sports, especially such forbidden or discouraged sports as tandem-driving and fox-hunting, for the great mass of men they are full of the blessing of hardihood and physical force, and cultivate the spirit of action and the habit of co-operation in institutions naturally inclined to meditation and excessive individualism.

Perhaps the most difficult thing for a stranger to analyze in English university life is the influence of social position and rank. The university life is obviously democratic. The best that is to be won, in the schools, on the field, on the river, in the social set, may be obtained by the humblest. And yet ten centuries have not passed since the reign of Alfred, reputed founder of Oxford, without crystallization. The rules of etiquette, always more stringent than the law of the land, have a characteristically strong sanction. The educative force of contact with men from every rank in life—though in some cases the contact may not be very close—is great. The shibboleths of social life are sometimes very strange to a foreigner, and the blunt English way of sticking by the tradition of a man's own class is so strongly in contrast with the conduct of more adaptable nationalities as to awaken surprise. This frank—if somewhat stubborn—adhesion to a birthmark is a barrier to social leveling up, but, though a barrier, it is often overswept in the course of years. Yet to American eyes the influence of the past in social life, both negative and positive, is notable and peculiar. There is something inspiring in the loyalty to family tradition manifested by English youth, even when that tradition is only a tradition of loyalty. Old county families stick to the politics, the religious views, the social aims of the past, with a tenacity which is often unreasoned and unreasoning, but is nearly always enthusiastic and stimulative. Sometimes the Whig and Tory fetish is ludicrously worshiped. But there is something admirable after all in the adherence to large and lofty ideals, even if they are inherited. Such influences are so strongly in contrast with the natural radicalism of youth that they are a wholesome antidote to that inevitable tendency. Nor must this be estimated beyond its true value. Many a boy comes to the university full of prejudices, flings them to the winds in the natural growth of opinions, to drift in due time back to them at last as principles.

Herein lies the very educative value of these traditions. They are tested in the associations of a life truly democratic, in a struggle for place and position brief and intense, upon a stage that is temporary, and in a prelude that but introduces the real drama of active life.

But the great influence of Oxford and Cambridge life centers in the spirit of the individual college. Here the two universities diverge. At Cambridge the influence of Trinity College is commanding; of Trinity and St. John's together overwhelming. Trinity is much more like our own Princeton and Yale, with their large numbers and diversified interests, than most English colleges. Oxford, on the other hand, with a number of colleges in each of the classes of large, small, and medium-sized, none exceeding in number of undergraduates the so-called small American colleges, presents a uniformity of conditions that makes the type of the students, however locally various, broadly characteristic. The early ideal of the English college was a home for the students who came to Oxford to study in the university. It being the Middle Age, the type of this home became monastic. The object being definite, and the benefactors wise, the early statutes of foundation provided for an organization on one of the noblest bases known to man. The heads of the colleges and the fellows who shared their duties assumed the relationship of spiritual fathers to those they received as their spiritual children. The young scholars had largely severed all home ties and become incorporated into the Church. So they found not merely teachers but guardians in their masters in the college. Engaged in the common pursuit of knowledge, undriven by the hard hand of necessity, and cut off from worldly ambition, the college life of the early days lost something in strenuousness and practical value, but received a permanent blessing in the sense of spiritual oneness which it bred.

Perhaps nowhere in the whole field of university life is the relationship between teachers and taught so close and fruitful as in the small English college, and the

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dominance of the strong college head is constantly testified to. It is the sweetest of all artificial ties that thus binds the master and his disciples, and apart from all merely intellectual result it is a force of the most far-reaching value.

The great weakness of the English universities—the short period of consecutive study required by the arrangement of the terms—is by an adaptation of this relation of teachers and taught relieved of much of its inherent evil. The year at Oxford consists of four terms which practically are reduced to three. These only consist of about nine weeks each, so that the academic year is only a trifle more than one-half the calendar year. This period is too brief for good results, and it is broken by long vacations at Christmas, Easter, and midsummer. Doubtless the original ideal contemplated steady reading between the lecture courses, but in evil days this ideal failed of realization. The demands of examiners and of the future have, however, forced those who wish to make the most of their precious period of work and growth to unite in little groups to read, sometimes at Oxford, sometimes at a pleasant spot by sea or country side, under the direction of a chosen tutor. Unless much vacation time were thus improved the flying terms would be very unfruitful. As it is, the terms are filled with lectures and discussions, with social life and much good fellowship, with outdoor exercise and many excursions on the river and in the neighboring country, and these things are digested and improved in periods of uninterrupted study, especially in the long summer vacation.

The English universities lack the atmosphere of intense application, of extreme devotion to some one topic, so characteristic of the German universities. But they are free from the vicious worship of the degree as the *sine qua non* of official recognition and employment. They also lack the fine appreciation and swift recognition of the finest things of literary form and expression that are to be found in the best French schools. They lack, too, the long period of consecutive study so fruitful of results in America and continental Europe. But nowhere do the breadth of culture which springs from long tradition in literature and life and the strong uplift which comes from manly association with kindred minds more conspicuously unite to make university life a mighty power in the development of intellectual, moral, and physical manhood.

The Educational Value of the Social Side of Student Life. III.—In Germany

By Elbert Francis Baldwin

FREEDOM is the word at the base of university life in Germany, social as well as educational. Freedom is typified in the small card which the applicant receives after the solemn university senate has satisfied itself as to his credentials. The student must constantly carry the card with him, for, in case his youthful spirits should defy the civil law, the production of this magic sesame would free him from the stern city authorities to those of the milder university. If found guilty he would be liable to be confined in the university prison, but might be temporarily discharged to attend the lectures of his course. The card has the more practical advantage of admitting its holder to concerts, theaters, beer-gardens, baths, and excursions at half-price.

Freedom is typified in the first and every act of the Teutonic Alma Mater. She treats her children as men, not as boys. The child was a child so long as he was in the gymnasium. Now he is twenty years old, anyway; he is at least a year older than the average of boys entering an American college, and he generally has more maturity of manner. Why should he not have? He is already an Abiturient, a graduate of a gymnasium, one who has completed enough preparatory studies to turn directly, if need be, to professional work, no matter how desirable it might be to supplement

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those preparatory studies by university training. Therefore he may now freely choose his own courses and his own lecturers in those courses (here in America we are copying more and more the German elective system), and he may as freely choose just how much attendance he will give to those lectures; he may even stay away entirely, if he so elects. He has nothing longer to do with prescribed curricula, with enforced study, with term-examinations. He is a *free man*, and this fact influences the social quite as much as it does the technical side of his university course.

Student freedom, however, is not the first fact in connection with the social side of German university life to strike the foreign observer. That first thing is the absence of Gothic or Colonial architecture, of ivied walls and velvet turf, and elm-trees and beeches, and a general environment and atmosphere of mellow and gracious tradition.

A second disheartening feature is evident when one accompanies a German student to his study, where there are few pictures on the wall or flowers at the window; little is there (in a land overflowing with the picturesque) of the æsthetic charm which cheers the apartment and the heart of the boy at Harvard or Oxford. It is regrettably true that the German student's room is merely his lodging-place, not his home; his meals, generally taken in some special corner of a restaurant with his club, are undomestic if jovial affairs; the result is a certain loss in refined manners. This is specially noticeable to one lately arrived from the cleanliness and quiet of living found, for instance, in Amherst or Williamstown.

A young Englishman or American fresh from the robust athleticism of former student-life notices a third and very disheartening feature, the absence of the Anglo-American tendency to a natural, normal, out-of-door physical exuberance and exercise. This seems strange in a land where a glass of beer is drunk, a Kaffee-Klatsch is held, and a concert is heard, if possible, out-of-doors. There is not an equal devotion to outdoor sports, to rowing, football, baseball, cricket, and the like. The one form of athletics witnessed—and this only by a chosen few—is fencing. The effect of sword-practice as a social feature of life would not appear to be as marked as that of tennis or golf or ball, but the social influence of sword-practice in the form of student-duels, is not inconsiderable, since each duel more or less involves many members and extends its ramifications far and wide throughout the fighting Korps. The Korps student also seems to fancy that, in some occult way, the duel fits him for social recognition, especially by the fair sex, and in the domain of politics. Germans used to refer proudly to Bismarck as the hero of many duels, implying that it was no wonder he became the Iron Chancellor.

The Verbindungen, or Korps, consist almost entirely of "schlagende," or dueling, societies. They are the oldest of German student-unions. The days are not so long ago when Germany was not a unified empire, but only an aggregation of thirty-nine little principalities, far more separated then by the slow coach than now by the quick train. Hence in each university Verbindungen, or societies, were organized in order that, by community of life, students from each province or kingdom might be less homesick. The parent of all these still unites them all, in name at least. The "Teutonia" Verbindung was originally a political institution, having as its object the promotion of German unity and freedom in politics, education, and society. As, from the days of Hermann, Germans have always leaned toward militarism, the Verbindungen became so many semi-military Korps.

A second group of dueling Verbindungen is composed of the Burschenschaften (student-bodies). The great struggle from 1813 to 1815 to free Germany caused the establishment of democratic organizations as opposed to the Korps, which had existed almost from the first foundation of a German university, but later kept themselves rather aristocratically aloof from the main currents of university life. The Burschen, however, are now about as exclusive as the Korps brethren. The numbers of both are recruited largely from the socially prominent classes, and exercise a considerable social influence. Yet of the entire body of students only a fraction fights duels; not all German students are the victims of mediæval militarism. Those that are, however, enjoy one advantage; their duels are removed from

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sensational environment. There are no enormous city crowds to witness these contests such as applaud a Yale-Princeton game at Manhattan Field. Nor have they a yellow press to herald their performances.

Another group of societies, also wearing colored caps and sashes, is comprised under the name Wingolf. These are Christian associations, and, as they do not countenance dueling, they are despised by the Korps-students. Wingolf members are almost exclusively students of theology.

Members of all the color-wearing societies must eat, drink, and walk in each other's company, and dress alike as nearly as possible. It is amusing to witness their solemn, social glue; apparently they do not believe in individuality. Intimacy, nevertheless, is a gain, socially and educationally. With Teuton intimacy it seems strange that such an adjunct to social life as the dormitory system of American and English colleges should be practically unknown in Germany. This is due, largely, to that desire for freedom which both professor and student are insistent on securing. One wonders that they do not chafe at the difference between their standards of liberty and the reverse, as represented by the imperialism of the German Government.

The great charm of the Verein idea lies in its free opportunity for social, æsthetic, mental, or physical exercises, at the same time giving a deal of good-fellowship. The best Vereine have their own rooms, and the Vereine devoted to science and art have their own libraries and collections, and their special students working out a particular line of study. Membership in the latter class of societies is only attained by the acceptance of some special thesis, or perhaps by an oral examination. These societies demand that all of their members shall creditably complete the final examinations for a university degree, and thus have gained a deserved educational as well as social reputation.

With Socrates, the German student believes that the great ethical duty of man is to know himself, and that in order to know himself he must govern himself. His next duty is to learn how to govern others. A German society-brother claims that, under any free and self-governing social corporation of students, with its duties of one member to the whole number and of the whole to one, the student learns gradually the two supreme ethical arts. Certainly among the best members one sees constant proof of these claims in an admirably confident, manly, dignified demeanor. There is a less pleasing type, however, where confidence degenerates into conceit, manliness into pomposity, and dignity into arrogance.

Characterizing the social side of German student-life, if one immediately notices two or three patent lacks, one also notices two marked customs. The first is the duel; the second, the Kneipe, or drinking-bout. As the university lectures are divided into publice, privatim, and privatissime, so the Kneipe, corresponding to the public lecture, is the Kommers; to the privatim lectures correspond the Kneipen of the several societies, and to the privatissime lectures, the Kneipen held by the various clubs organized for the more intimate understanding of politics, history, science, literature, or art.

The Kommers takes place only on the occasion for united student celebration. When the guest of the evening arrives, or the Rector Magnificus, or some popular professor, the nearest student rises, gives a military salute, and conducts the great man to the stage, every leader rising and saluting as the guest passes. Respect is emphasized, but self-respect, also, for no occasion is lost to show the Kommers to be a free student demonstration. The general effect of the Kommers, especially early in the evening, is imposing, and is hardly equalled by a student ceremony anywhere. The programme consists of mingled speeches and songs. Directly a toast is given the President of the table raises his glass high in air, and shouts: "Ad exercitium Salamandri!" The students empty their beakers, and rattle them on the table three times. This is called a salamander. The songs are sung with tremendous effect, aside from the whack from the swords as they are finished, for good singing is traditional with all true Teutons. At every Kneipe each student has a song-book at his plate, so that, in the rather improbable event of forgetting a word, ready help is at hand. No one who has ever heard that grand old "Gaudeamus igitur" from thousands of throats at a Kommers, or in torchlight procession at the end of a term, can forget

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it. This is especially true of the latter occasion, when the students throw their torches into a burning heap, illuminating all about with red glare, and then dying down into smoke, at the last words of the verse, "Nos habebit humus."

The Kneipen of the second sort, held by the members of a single society, are more informal, as befits members who happen to know one another intimately.

The more serious student turns with a certain relief to the third class of Kneipen, which take place generally once a week, and are more in line with university work. The principal event of the evening is the Vortrag, or lecture, delivered usually by a member of the Verein, but sometimes by a privat-docent (or lecturer at the university), by a professor, or by an invited guest. During the delivery of the Vortrag, as well as at all other times, the members of the Verein sit around a long table. Before each member is the inevitable glass of beer. Smoking goes on constantly. After the lecture there is a general discussion. The lecturer is expected to defend his position, and, as unwonted freedom is allowed in attacking it, the talk is generally worth hearing. The discussion over, a list of songs is sung, and the Kneipe sometimes becomes as merry as any other, usually lasting well into the night.

In the university lecture-room, professor and student are not brought together in the question-and-answer terms of half familiarity common in our own colleges. Professor Paulsen, the great teacher in philosophy at Berlin, used to say that the continuity of intercourse between teacher and student, existing in German gymnasia and in American colleges, has no counterpart in the German university, and ought not to have. He believed, as do all German professors, that they are, first, investigators and independent investigators. Hence they demand freedom of teaching. [In his turn the true student demands a like liberty of learning, that he may become a real learner, not a mere memorizer; that, in time, he may himself become an independent investigator.] Secondly only is the professor a lecturer. At no time, however, is he a police officer, as he might have to be here, in consequence of the ridiculous spy system and police discipline to which we have been too apt to condemn professors and students alike.

Sometimes, nevertheless, one longs for a little of the question-and-answer familiarity in the formal daily lectures. One finds this in the more informal bi-weekly seminars. These, though distinctly identified with the university lectures and aided by Government funds, nevertheless have a helpful semi-social side. Each member has some limited investigation assigned to him by the instructor, and summarizes his solution in an essay which is discussed at a general meeting of the seminar.

While in America we keep the question-and-answer element well to the fore, we have not yet realized either the value of the formal or of the familiar meeting between master and pupil. In Germany the lecture is the formal element; the informal is found in perfection at the weekly receptions at professors' residences. Memories of such treasured opportunities at the house of Ernst Curtius, for instance, as a dozen or mayhap two dozen of us sat at the learned man's supper table, listening to his familiar, informative discourse, make one think that there is sometimes a realization of the ideal of President Garfield, who declared his notion of a university to be a board with himself sitting at one end and Mark Hopkins at the other. The abounding cordiality of a hearty German welcome in a genuinely German home makes more precious the weekly intercourse with a great scholar whom the earnest student has already learned to revere in daily lectures. There is, indeed, an educational value to this distinctively social custom.

Whatever freedom characterizes other phases of American life, our college discipline has often tended to elicit rather the appearance of absorption in study than the reality; rather the acquirement of knowledge for the moment, not for the learner's whole life. Absolute freedom alone, believe the Germans, realizes to human beings above twenty years of age the true educational value of the social side of student-life, namely, the development of independent character. This may be acquired not only in but especially without the university lecture-room; not only by freedom of teaching, but emphatically by freedom of learning. The result is seen in an atmosphere of absorbing research and study which has made Germany the inspiration of present-day university education.

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The Two Paths

By Lyman Abbott

The Master tells us that there are two paths—one narrow, which leads to life; the other broad, which leads to death—but he does not tell us that these two paths are separate and lead in opposite directions. There is one interpretation of life as well as of the Master's parable. It is that afforded by Cole's famous pictures of the double pilgrimage, and by the fabled, or rather let us say the allegorical, story of the temptation of Hercules, enticed in one direction by the seductions of Pleasure, and called in the other by the serene but severe figure of Wisdom. It is embodied in the sonnet on the two paths in the Book of Proverbs:

> The path of the righteous is as the light of dawn,
> That shineth more and more unto the perfect day.
> The way of the wicked is as darkness;
> They know not at what they stumble.

But there is also another possible interpretation of the two paths, which is more consonant with the common experience of life. It is that of Bunyan in "Pilgrim's Progress," whose narrow path could be left at any stage of the journey; leaving it the wanderer found himself buried in the quagmire of the Valley of the Shadow of Death, or wasting his life in Vanity Fair, or imprisoned by Giant Despair in Doubting Castle. Thus interpreted, the narrow path is a plank walk across a morass; a step on either side involves danger, and may bring disaster and death. The two paths appear to lead in the same general direction, the one within the other. As a railroad train runs upon a track and if it diverge therefrom is in peril of serious damage if not of absolute destruction, so for us the only safety is in keeping upon the narrow course of virtue, deflection from which on either the right side or the left is always perilous and often fatal. For all virtues are a golden mean, and vice lies on either side; all safety is in adhering to the golden mean, and destruction lurks on either side.

Thus, courage is a virtue; on the one side is foolhardiness, on the other cowardice; true courage involves neither and avoids both. Prudence is a virtue; but if carelessness is a vice, cunning is no less so. Frankness we all admire; but we do not admire the man who wears his heart upon his sleeve any more than the man who wears a mask upon his face. Thrift is the foundation of many virtues, and lack of it brings in its train many vices; but neither the miser on the one hand nor the spendthrift on the other is a truly thrifty person; thrift lies between extravagance and meanness. Mercy may become weak as justice may become vindictive; and strong and tender love has the strength of justice without cruelty, and the tenderness of mercy without weakness. Too much sentiment becomes sentimentalism, too little leaves the soul unsympathetic. Even religion easily degenerates into religiosity, as the lack of it leaves the bereft something less than a man. It would be difficult to name a virtue which, if a man plunge headlong into it, does not become a vice, nor a vice which, if a man mix it with and rule it by a higher passion, may not become a virtue. If there only were a path which one could choose once for all, and then walk in it with a careless mind, life would be much easier than it is. But the path is always narrow and often obscure; every step requires both judgment and choice; and most of us are continually stepping off on the one side or the other, and, in consequence, getting mired, if nothing worse. One cannot think once for all and then live thoughtlessly; he cannot choose once for all and then live carelessly; every day and every hour he must make his choice between the narrow path of virtue and the vice which lies all the way on either side of him.

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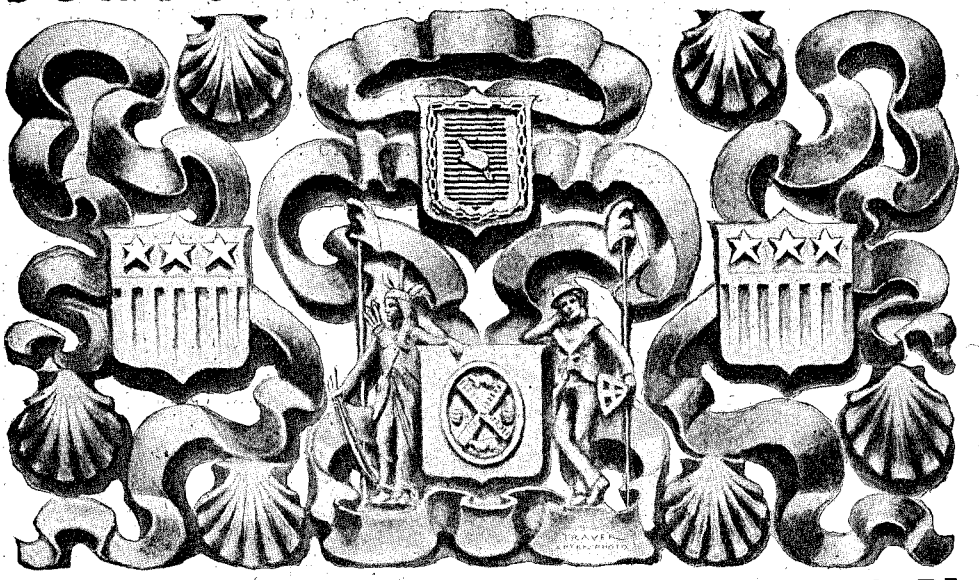
A NEW TYPE OF SCHOOL ARCHITECTURE



BY FRANCES WILSON

TEN years ago, any one at all familiar with the public-school buildings of our larger cities would probably have awarded the palm for sordid, hopeless ugliness to those of New York. A student of political economy, subscribing to Herbert Spencer's theory that "there is no political alchemy by which you can get golden conduct out of leaden instincts," might have seen in them the necessary corollary of certain political conditions which had made the city notorious, just as he might have found a further confirmation of his theory in the City Hall—that building of acknowledged architectural beauty—which was erected early in the century, before city politics had become turbid.

New Yorkers, accustomed to them from childhood, accepted the school buildings philosophically, along with the cobblestone pavements and the monotonous rows of brownstone houses; but to the stranger, who journeyed hither in the buoyant belief that he was about to see the best that his country had to offer of everything, they came with a rude, disillusioning shock. In some subtle way they dimmed for him the brightness of the whole public-school system.

To-day the old order of things is passing away. Evidently the artistic awakening about which current literature has been voluble for the last few years is beginning to take tangible form. At any rate, an advance in the right direction was made in 1891, when for the first time an architect succeeded to the office of Superintendent of School Buildings.[1] Differentiation began soon afterward, and now stately new buildings are found in all parts of the city, from the point where Manhattan Island begins to taper off into the sharp point known as the Battery, to that region, unthinkable to many New Yorkers, where elevated railroads terminate and people have yards. There are probably seventy-five of these new schools, if annexes and buildings under way be counted; and they are new, not only in a material sense, but in thought as well.

The transition from the old buildings, with their depressing exteriors and, in many cases, dark rooms and bad sanitary

[1] Mr. C. B. J. Snyder, who still holds that office.

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conditions, to the light and airy buildings of to-day, with their ventilating plants, roof playgrounds, fine sanitation, and conveniences of all sorts, has been quick enough to savor of magic. The almost invariable red brick and brown stone of the old days has given place to a variety of material—limestone, red sandstone, gray brick, red brick and terra cotta, with slate or tile for roofing. With such a choice of materials as this, sameness vanishes and an opportunity is afforded for some excellent color effects, of which the Girls' High School, soon to be erected, will be a delightful example. This building is to be of red brick, with limestone trimmings and a roof of moss-green tile.

The tidal wave of humanity which swept over this country from 1840 to 1890, and which increased the population of New York more than a million, combined with the sluggishness of the municipality in preparing to meet the ever-growing demand for school accommodations, culminated in a state of affairs which is briefly summed up in the report of the Board of Education for 1896. According to that report, 10,381 children had been taught in half-sessions during the year, and there had been 28,825 refusals to admit on account of lack of room. Though it is explicitly stated that some of these refusals were undoubtedly duplicates, it was apparent that there was a crying need for energetic action to remedy such a condition; and in 1897 the appropriation by the Legislature for school purposes (sites, buildings, and equipment) amounted to ten million dollars, or double what it had been for either of the two preceding years.

C. B. J. SNYDER
Superintendent of School Buildings for New York City

At the end of his report to the Board for the same year, the Superintendent of School Buildings makes the following interesting statement: "The number of contracts to be let for new buildings for 1897 is somewhat problematical, but from all appearances it will not only be the largest in the history of this city, but of the world." From that time New York has been wonderfully alert in her efforts to provide school accommodations of the best description as rapidly as possible.

The massive building on the corner of Mulberry and Bayard Streets, in the heart of the Italian quarter, may be called the first expression of the "new thought." No departure from time-honored custom was made in the way of material, the usual red brick and brown stone being employed; but in the wide projecting cornice and square tower, two characteristic features of Italian architecture, a graceful and imaginative tribute was paid to the people who throng that part of the city. One wonders how many homesick Italians, lounging on the benches in the opposite square and remembering sadly the blue skies and olive groves of Italy, have looked up at that building and comprehended the gracious, if timid, overture that their adopted home is making to them there. It is New York's effort to say a few words of welcome in Italian.

The building was completed, and, as the small boy who daringly omitted his prayers one night boasted the next morning, "nothing happened." So the experiment was tried again, the school authorities growing bolder each time, and finally breaking loose entirely from the early tradition. At the present time there are several plans which are used more than once in the new schools, but the changes of detail necessary in order to adapt them to different sites gives to each building a more or less marked individuality.

Of all these plans, the one known as the H plan is apparently the most satisfactory solution of the problem of securing

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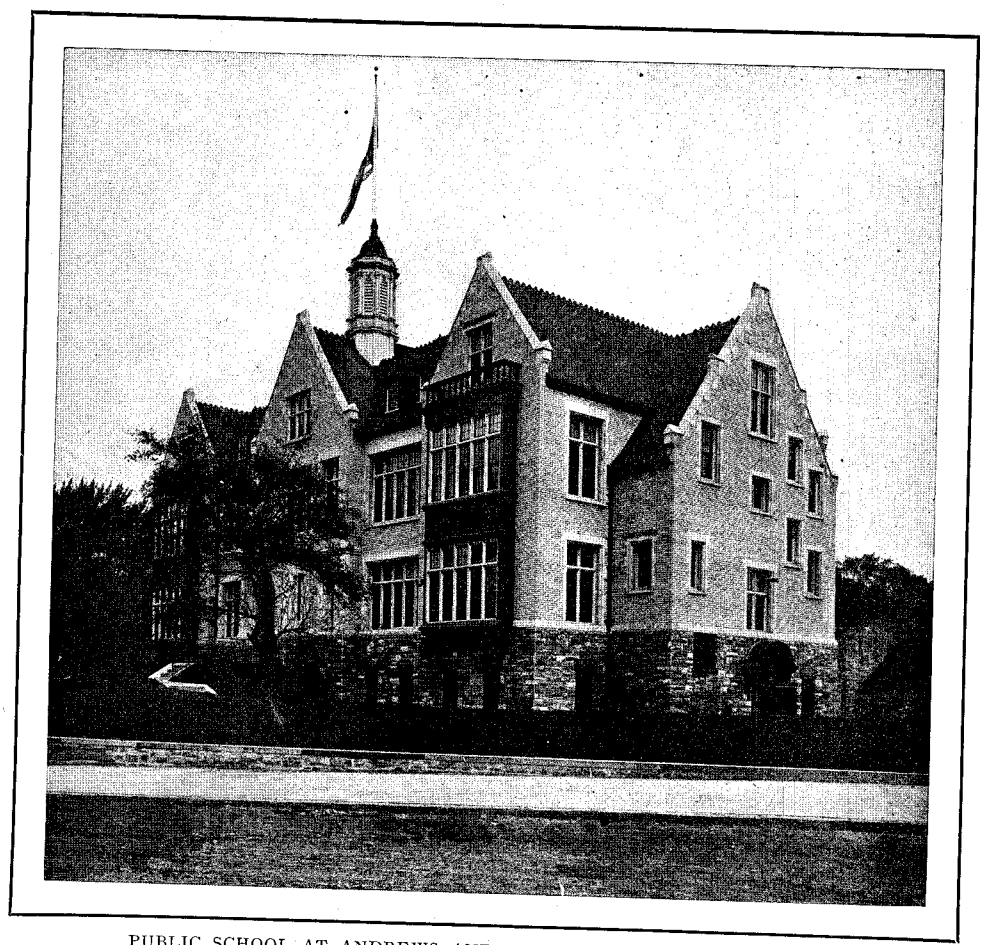

PUBLIC SCHOOL AT ANDREWS AND BURNSIDE AVENUES, NEW YORK

Elizabethan style. Basement, native stone; upper stories, gray brick; red tile roof.

to the class-rooms the greatest amount of light and air within a given space. It was originated by Mr. C. B. J. Snyder, to whom credit is also due for the roof playgrounds, of which we shall speak later.

An H plan building requires a site which runs through from street to street, since, like Janus, it faces in two opposite directions. The immense advantage thus secured is obvious. Since all its windows give either on a street or an open court, the blank side walls—which correspond to the perpendicular lines of the H—stretch in an unbroken expanse from sidewalk to sidewalk, thus rendering the building forever independent of its neighbors on both sides. The thing which has so often happened to the old school buildings—the cutting off of light and air by the erection of high buildings on adjoining lots—can never happen to an H-plan building; and this is certainly a great point gained. And, despite the larger expanse of wall which must in these buildings be treated in the same manner as the front, the cost of construction is actually less per pupil than in the case of the other plans in use, some of which are shown by the accompanying illustrations.

To give the reader an idea of the size of the new schools, No. 159 (H plan) which faces One Hundred and Nineteenth and One Hundred and Twentieth Streets, and which is one of the largest, has forty-eight class-rooms, a kindergarten, a gymnasium, and manual-training rooms. In the large play-room on the ground floor lectures and entertainments can be held, chairs being brought in for the purpose. The building is, of course, lighted by electricity, though it has not its own electric-lighting plant, as several of the other

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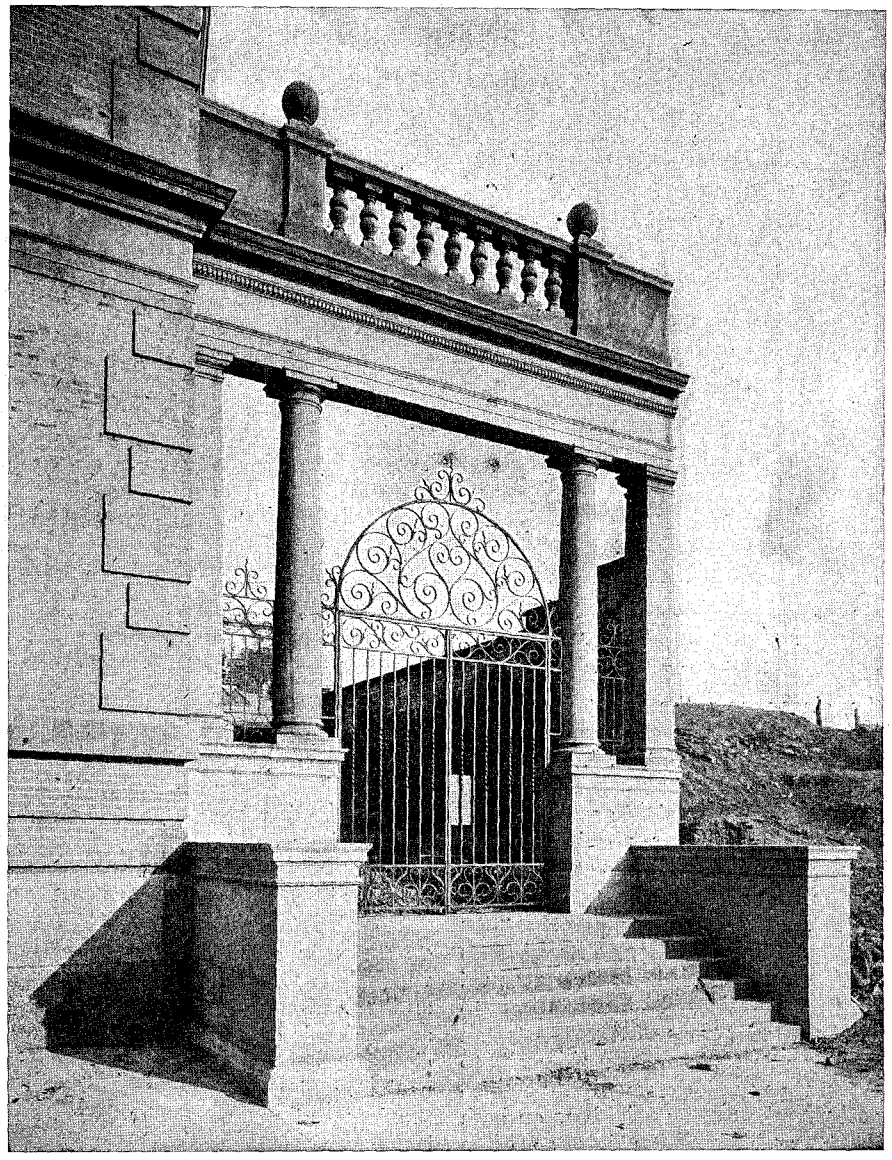
new buildings have. The floors of play-rooms are now made of asphalt, which is a great improvement over the board flooring of the past, and along the side of these rooms is a row of faucets (over stone troughs), which must simplify matters wonderfully when, at recess, the stampede for a drink begins.

In some of the buildings a physical-training room, or a room with very light equipment for physical exercise, takes the place of a gymnasium. Expert opinion has been consulted as to the best color for the walls of class-rooms, and a very pale tan—almost the exact shade of a postal card, in fact—has been chosen.

In an H building, the large assembly-room where morning exercises are held



ENTRANCE TO BOYS' YARD. SCHOOL AT AVENUE A AND SEVENTY-SEVENTH STREET, NEW YORK

Style, Italian renaissance. Indiana limestone.

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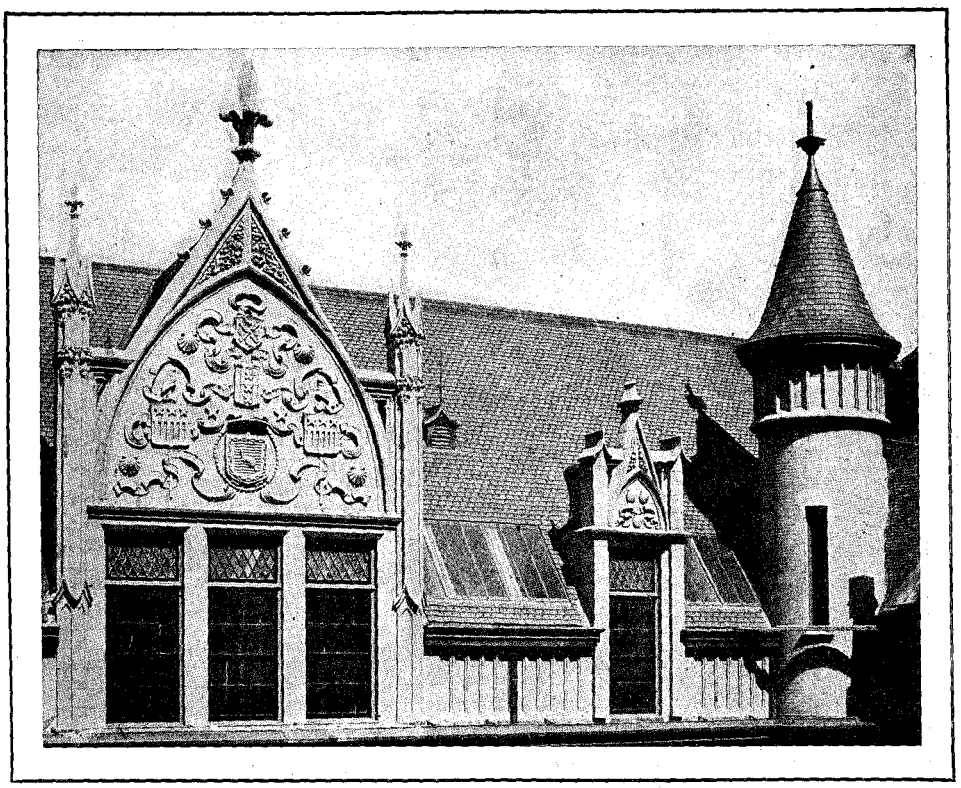

A DORMER WINDOW AND TOWER

Style, Francis I.

occupies the bar of the H on two floors, the gymnasium being in the same space on the top one. By means of sliding partitions, these assembly-rooms are quickly converted into six class-rooms, ready for the reception of pupils, without so much as the moving of a chair. The assembly-room, is not, however, a new feature in the New York schools.

The platform, that integral part of the class-room to the person who went to school in New England or the West, is not used in these schools, save in the assembly-rooms. The teacher's desk, a most unobtrusive affair, sits close to the front row of seats, and a broad, unbroken space is thereby left for her to "prance about in," to use the enthusiastic but undignified phraseology of an expert in school matters. In order to bring her, when seated, well within view of all the children, she is provided with what appears to be the high chair of a baby giant. The use of this chair is likely to prove a great puzzle to the uninitiated person, until the mystery is cleared up by the sight of a teacher occupying one. The rows of seats have just space enough between them to allow the children to pass back and forth with ease, the only wide aisle being along the sides and back of the room. By this compact arrangement, a saving in space is effected in the size of the room, and the strain upon the teacher's voice is reduced to a minimum.

Before going any further, it may be interesting to linger for a moment over Mr. Snyder's report of his visit to representative European schools. In 1896 he visited those of London, Paris, Brussels, and Amsterdam, to discover (we quote from the report) "if there were any desirable features which might with profit be incorporated in the large number of new schools which we are about to erect." He calls attention to the English law which fixes the minimum size of a school site at a quarter of an acre to each two hundred and fifty children, "in the absence of exceptional circumstances," and expresses the hope that the time will come when New York will enact a similar law.

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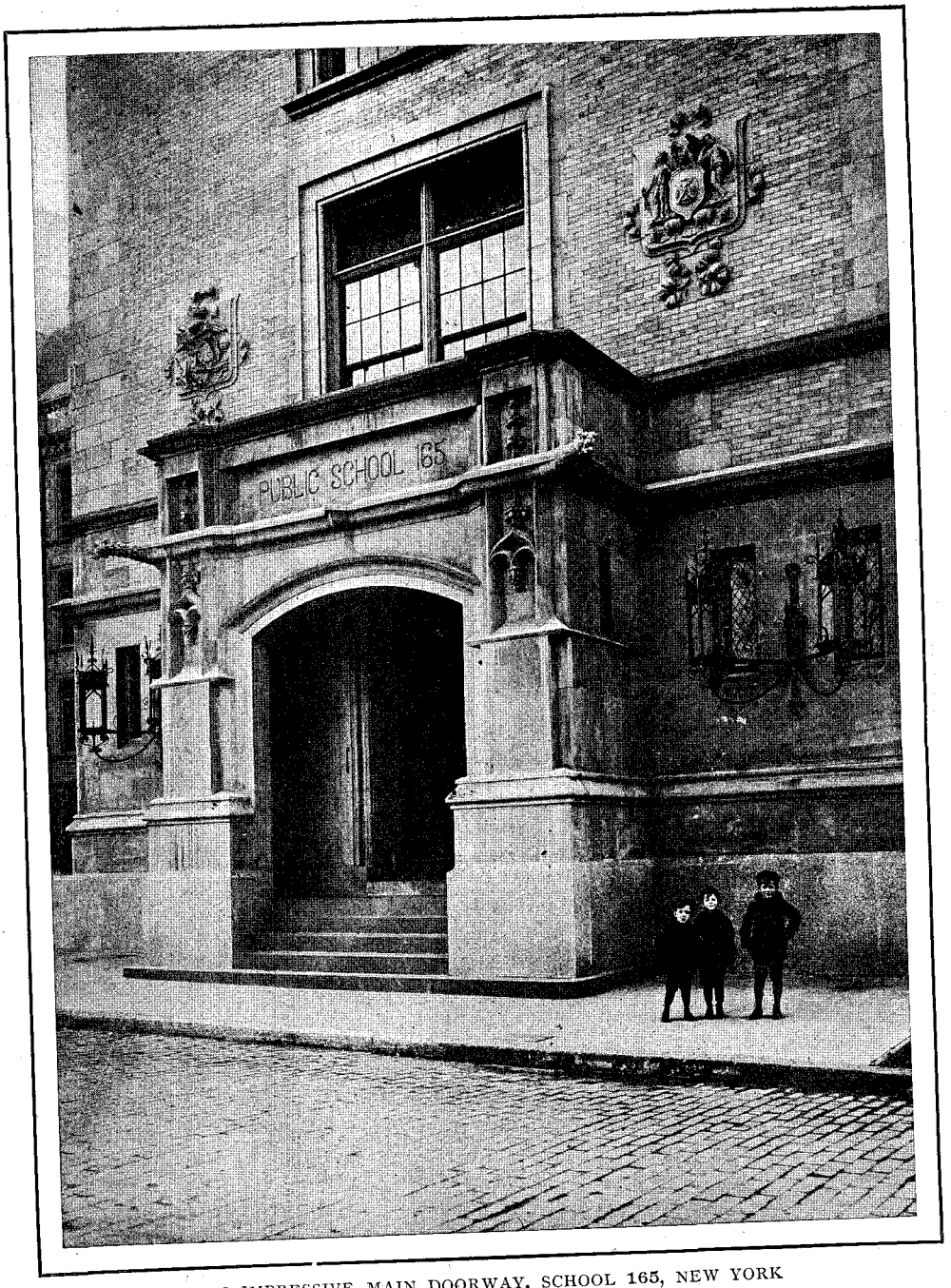

AN IMPRESSIVE MAIN DOORWAY, SCHOOL 165, NEW YORK

Style, Francis I. First story, limestone; upper stories, gray brick.

At this time, it seems, the subject of ventilation by force had just been brought up before the London School Board, while in New York the system had been installed for about four years, and in Boston much longer. The London schools have assembly-rooms on every floor, but they are without seats, and the children stand during the morning exercises. In stormy weather they are used as recreation-rooms; and they are rented out, at about one pound per night, to any decent person

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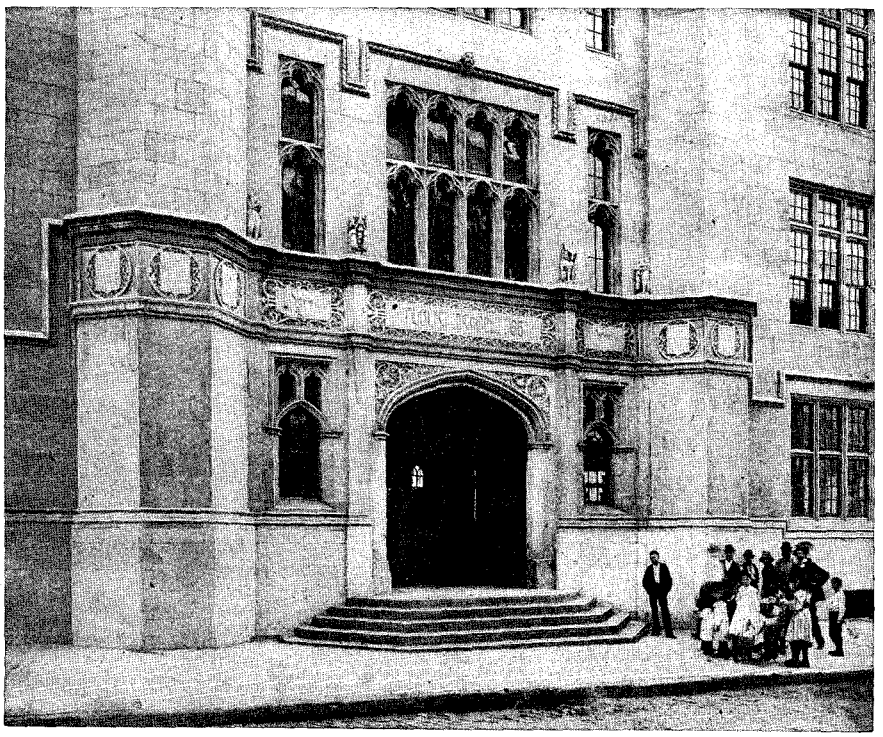
who wishes to give an entertainment therein. In New York's schools, the assembly-rooms, as we have seen, become class-rooms after the morning exercises are over; and the play-room, which occupies the greater part of the first floor of New York school buildings, corresponds, in a way, to the London assembly-room. The London buildings, though very substantial, are smaller than ours. They have numerous lavatories, with soap and towels. In the schools of Paris, which are strangely crude in sanitary accommodations, there is even an elaborate bathing apparatus. The Paris schools have plenty of light and air and ample playgrounds, and at half-pasteleven each morning a lunch is served to the children in the play-rooms. The flag of the Republic floats over them continuously, and is never taken down except when it becomes necessary to replace an old flag by a new one.

Mr. Snyder's report closes with the following statement: "The only points of comparison where the public-school buildings of this city cannot more than successfully compete with the best of those shown me is in the restricted class-rooms and outdoor recreation space." The latter of these shortcomings he has subsequently tried to meet in the crowded districts by the roof playgrounds; while the former is gradually being met by the large number of new buildings.

In order really to appreciate the difficulty of providing school accommodations for the children of the lower East Side, one must go there. Statistics, or even the small black sinister squares which appear on the maps that show relative density of population, fail to convey an adequate idea of it. In an area about 1,300 feet east and west by 800 north and south, taken at random in this district, there are five schools, with an enrollment of 10,377 pupils.

It is in such places as this that some of the great new gray-brick buildings stand, rising impressively out of the surrounding squalor, and carrying the stars



MAIN DOORWAY, SCHOOL 166, NEW YORK

Style, Elizabethan Gothic. First story, Indiana limestone; upper stories, terra cotta.

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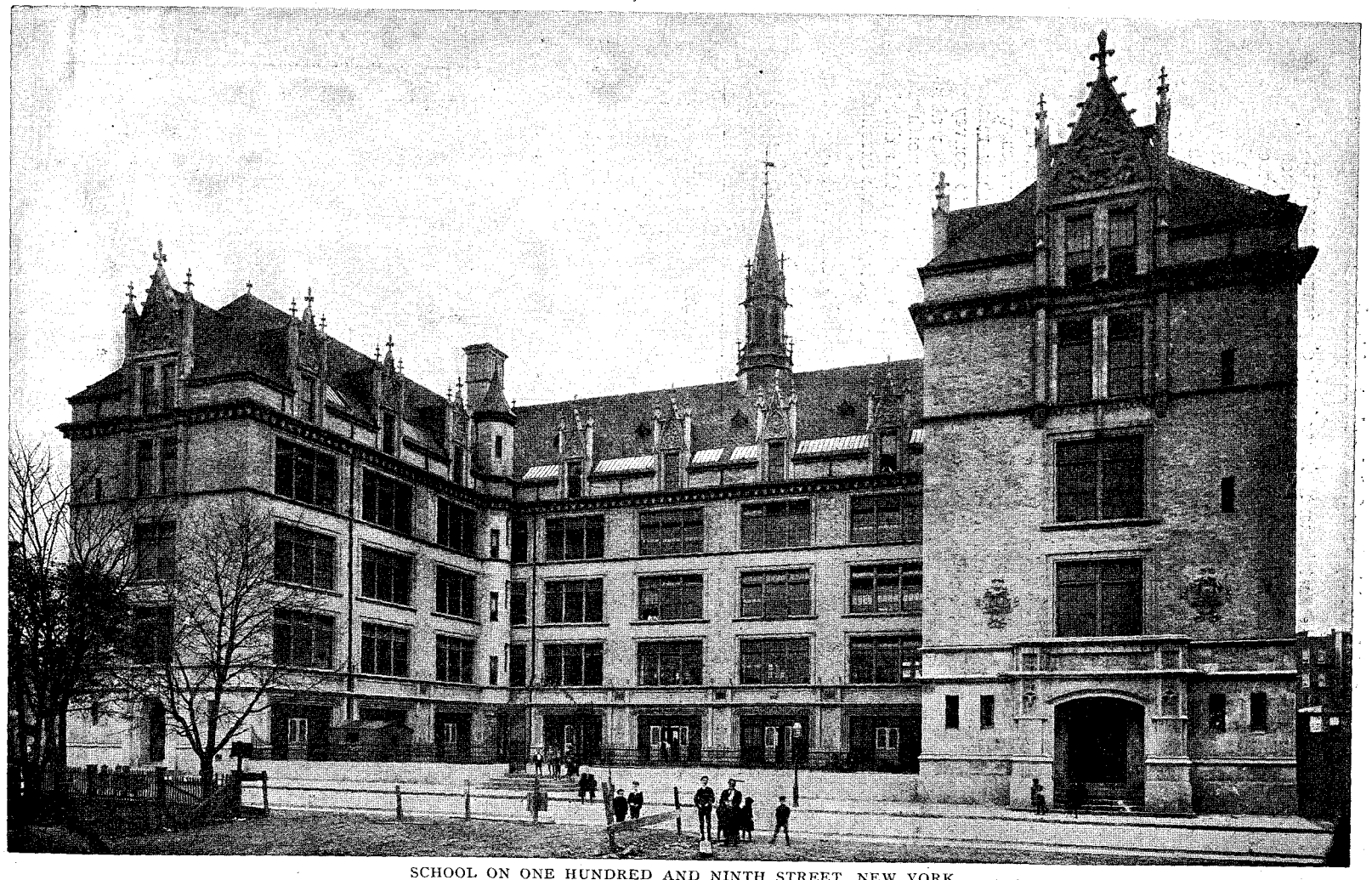

SCHOOL ON ONE HUNDRED AND NINTH STREET, NEW YORK
Style, early Francis I. H plan. Limestone and gray brick; roof, red tiles.

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and stripes proudly and protectingly above it all. It is a little bit shocking, one must confess, to see how soon these buildings begin to show the signs of hard usage; and there is a wide field for any one who will undertake to inculcate in the minds of these children a proper respect for public buildings which have been erected for their direct benefit. The boys' rooms are easily distinguishable by the quantity of ink upon the floor. Here, as elsewhere, being a girl is a less chaotic rôle.

Upon Hester Street, just around the corner from Norfolk, there is a building which has doubtless been mistaken many times for a small synagogue. School No. 75, in Norfolk Street, "was greatly afflicted for the lack of light, air, and outdoor playground," so in 1896 a lot facing Hester Street was bought, and as both indoor and outdoor play room was needed, the plan of putting up a one-story building, covering the roof with asphalt, and using it as an outdoor playground, was thought of. This was the first roof playground. At the present time there are five completed buildings which have them, and three more under way. With the exception of the first three, they have been planned so that elevator service may be installed at any time without interference with the class-rooms; and it is hoped that elevator service will be had from the beginning in the school now building at the corner of Market and Monroe Streets. The total area of the roof playgrounds on the eight schools mentioned will be over 75,000 square feet, and this means a good deal of sunshine and fresh air to children whose lives are spent in narrow streets swarming with life and reeking with bad odors. Seventy-five thousand square feet of space, with nothing in sight but the sky! Who can calculate the influence that these playgrounds will have? As they are surrounded by high walls and have a wire netting stretched over them, every precaution has been taken to preserve the East Side boy intact. There are sanitary accommodations on the floor next the roof.

The force of the simile "as free as air" is forever impaired for the person who acquaints himself with the cost of the heating and ventilating apparatus in one of the schools of to-day. The air may be free, but its delivery at the required places, in the required amounts, costs the city of New York a very considerable sum. The State of New York, unlike Massachusetts, has no legal requirements on the subject of ventilation, and New York City was very much later in adopting forced ventilation in her schools than was Boston. It was an expensive innovation, but, after much discussion, which led, in 1892, to an inspection of the methods employed in the Boston schools, the present system of ventilation by force, believed to be the best in use anywhere, was adopted. By means of this, a volume of fresh air, heated to a certain temperature, is poured into the class-rooms at the ceiling, and the vitiated air is drawn out at the floor level. This, together with the automatic device by means of which the temperature of the rooms is kept at a given point, must certainly go a great way toward securing ideal conditions in the school-room.

A glance at some of the recent literature of school architecture gives a "grown-up" a rueful sense of having appeared upon the scene and played his part long before the stage was ready. The man who went to school in New York twenty-odd years ago, in the days when the boys who arrived first stacked their hats and coats on the window-sills, and the later ones put theirs in a corner on the floor, must read with undisguised amazement the pages that are now devoted to the discussion of such questions as the proper arrangement and ventilation of cloak-rooms, in which even so small a matter as the providing of a place for overshoes receives attention. No point is too insignificant for careful study; or perhaps it would be more accurate to say that there are no insignificant points. When, for instance, a specialist makes the statement that "the damp or unclean clothing of the children has served, during epidemics, as a medium for carrying infection," the question of cloak-rooms becomes very important. Those in the new buildings open from the corridor, and are separated from it and from each other by a coarse wire netting, which admits of a free passage of air through them.

Adjustable seats and desks are now used, and as these can be raised or lowered at will, a child's desk may be made to fit him. In passing, it is interesting

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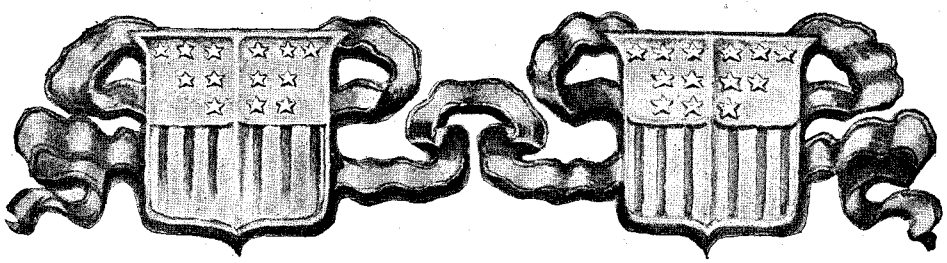
to notice that in 1896 the desks and seats in use in the London schools were much the same as those in use here forty-five years earlier.

Another interesting feature of the new schools is the double stairway, which effects a saving of both time and space, since in the same amount of room required by a single stairway a double line of children may pass up or down. They start facing each other, and the stairways cross and recross in a way which dazzles the eye and is difficult to explain without a diagram.

Roughly speaking, the large new buildings, or those which have from thirty to forty-eight class-rooms, range in cost from two to three hundred thousand dollars. Taking into consideration the number of these and the large sums expended yearly in making old buildings more habitable, it is easy to see how the city spends millions annually on school buildings. And yet the cost of construction of the new, steel-frame, fireproof buildings is about one-fifth less per square foot than was that of the non-fireproof buildings of twenty years ago.

Annual reports do not, as a rule, make attractive reading; a fact which may be due in part to their bindings, which are usually of the uninviting sort that one associates with dullness. One might almost venture the opinion that if the Department of Education would issue its next report under some appropriate cover-design—for example, a swarm of children of "every tribe and nation," as the old hymn says, with the American flag floating over them, just as in reality it does—there might be a demand for it at the libraries, and the public would learn more about what is being done in the schools each year. Certainly it is a subject of vital interest.

There are to-day, in the Boroughs of Manhattan and the Bronx, one hundred and eighty schools (counting those in process of erection), with an enrollment of more than two hundred thousand pupils—a mighty development from the first free school, which opened just ninety-four years ago last May, in a little tenement on Bancker Street, with only forty pupils.



DETAIL FROM OVER GIRLS' DOORWAY

Evensong

By E. H. Keen

Give us our daily bread, O Lord, we pray,
And take not, Lord, at night our sleep away!
Thou who dost send the poppies with the corn,
Send bread and sleep to all by toil outworn.

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TSE HSI AN, EMPRESS-DOWAGER OF CHINA

From a painting on silk by Li-Shih-Chuan.

Forty years ago Hsien Feng, Emperor of China, died. He left no son by his Empress, but he did leave a son by a concubine, of whom an authentic portrait is given above. She is now Empress-Dowager. She was appointed to that dignity by reason of her young son's accession to the throne. When her son became old enough to take the reins of government into his own hands, he suddenly and mysteriously died. His mother, who had all along been the real power behind the throne and proposed to continue in that capacity, arranged a new succession in favor of a little boy, a cousin of the Emperor who had just died. When the new little boy became old enough to think for himself and to favor the reforms which, two years ago, were proposed to him by the reformer Kang-Yu-Wei, the Empress-Dowager saw that it was time to think of another little boy. China, however, had grown more civilized than on the previous occasion, hence she was obliged to execute a shrewd stroke-of-state, as she did not dare to make way with the Emperor entirely. Taking advantage of his pronounced opposition to her well-known anti-foreign views, and taking advantage of the universal reverence for age in China, she actually imprisoned the Son of Heaven on the ground of unfilial action.

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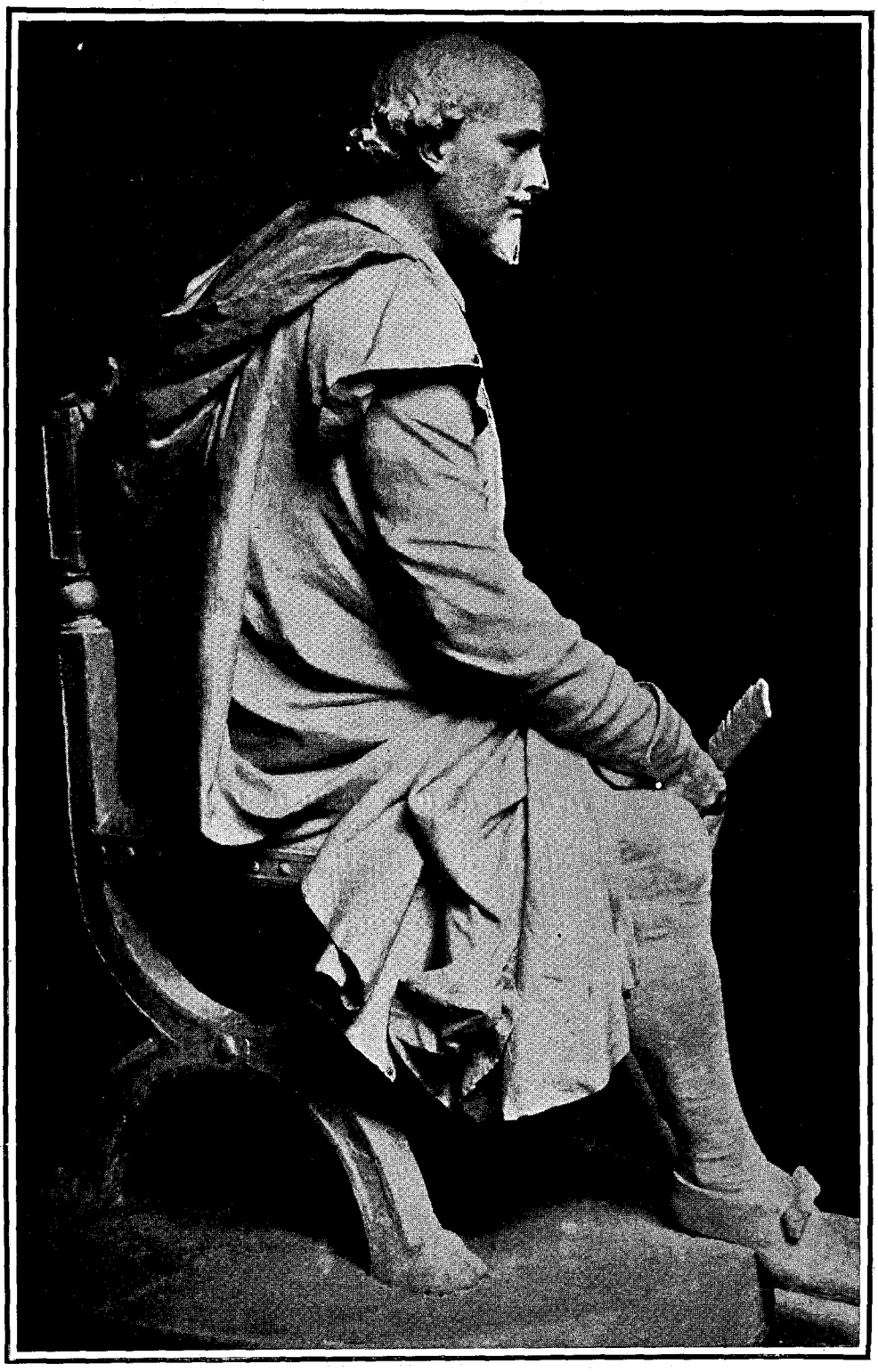

WILLIAM SHAKESPEARE
The Statue on the Gower Memorial at Stratford-on-Avon.

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WILLIAM SHAKESPEARE
Poet, Dramatist, and Man

By

HAMILTON WRIGHT MABIE

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Part VIII.—The Poetic Period

DURING the decade between 1590 and 1600 Shakespeare's productivity was continuous, and covered a wide field of poetic expression; the nineteen or twenty plays which were written during this period included eight or nine comedies, one tragedy, and a group of historical dramas. To these must be added the two long lyrical pieces which bear his name, the few short pieces incorporated in "The Passionate Pilgrim," "A Lover's Complaint," "The Phoenix and The Turtle," and the lyrical poem on friendship and love which took the form of a sequence of one hundred and fifty-four sonnets. The apprentice work of the young dramatist may be said to end with the creation of the "Midsummer Night's Dream" and "Romeo and Juliet," though in neither of these beautiful dramas does his genius reach full maturity. At the end of six or seven years after his arrival in London he had become sufficiently known and successful to awaken envy; he had tried various dramatic forms with success; he had learned the practical side of playwriting, and he had gone a long way towards mastering its theory; he had become an actor of intelligence, if not of marked gifts; and he had established himself in his profession.

It must have been a period of deep and eager spiritual striving and unfolding. Some of the poet's devout students in Germany, to whom his fame owes much, and who have enriched Shakespearean scholarship for all time with the fruits of loving study and of fruitful insight, find evidence that during this time the poet passed through a storm-and-stress period. There are many indications, however, that this phase of the dramatist's spiritual life came later, and was coincident with tragic events which touched him to the quick. His earlier work shows a sunny nature, a sensitive mind, a gay and eager interest in many forms of experience and art.

If "Titus Andronicus" was written by Shakespeare, and at the beginning of his career, it was so purely external and imitative, so evidently outside the dramatist's life, that it does not count as a document in his spiritual history. The extraordinary accuracy of description, the resolute and unfailing grasp of the concrete, which stamp the very earliest work from his hand, show him at the start more absorbed in seeing than in meditating, more engrossed by the marvelous spectacle of the world than concerned with its spiritual order. It is true, he could not see without thinking, and Shakespeare was always of a meditative temper; but his first contact with the world called forth his full power of observation, and the emphasis of his thought fell, for a time, outside his own personality.

As he saw many sides of experience, so he felt the charm of various masters, and was drawn toward Lyly, Peele, and Marlowe; he came under the Italian influence, and he was not indifferent to

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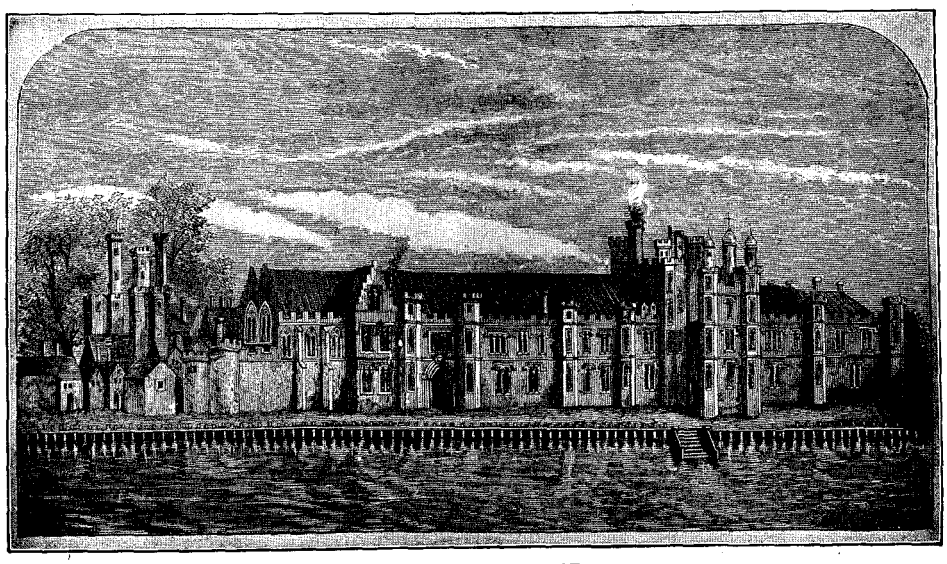
classical models and imagery. Neither in his work nor in his consciousness had he come into full possession of himself.

The poet in him took precedence, in the order of development, of the dramatist; and it is as a poet that his earliest artistic successes were secured. From the beginning he had that freshness of feeling which is the peculiar and characteristic quality of the artist of every kind; he had also the sensitive imagination and the ear for melody. The world was reflected in his mind as in a magical mirror; its large outlines and its more delicate shadings lying clear and luminous before him. But he did not fully discern as yet the interior relations of spirit and form, the interdependence of individuality and the institutional order, the reaction of the act upon the actor, the unfolding of personality through action, the inevitable enfolding of the tragic temperament by the tragic circumstance, and the final identification of character with destiny. The deeper insights, the creative grasp of the forces of life, and the masterful revelation of the laws which govern them through all the processes of history, which were to make him the first of dramatists, were growing within him, but they were not yet in possession of his spirit and his art; he was still primarily a poet.

The earlier plays do not reveal the evolution of character, the action and reaction of circumstances and forces within the circle of movement, the subordination of incident to action, and the husbanding of action in character, which give the dramas of his maturity their reality and authority. The poet was concerned chiefly with the beauty, the variety, and the humor of the spectacle. He was full of the charm of the show of things and of pleasure in the action of his own mind. He delighted in rhyme for its own sake; in classical allusions, not because, like torches held in the air, they illumine the path of his thought, but because they please his fancy; he gave his mind license in the use of puns, conceits, verbal dexterities of every kind; he pushed wit to the very limits of its rational meaning, and sometimes beyond; he exhausted imagery in the endeavor to drain it of its suggestiveness instead of leaving it to do its own work with the imagination. He kept comedy and tragedy apart, and simplified the drama at the expense of its manifold and deeper meaning. His eye was marvelously keen and his hand magically skillful, but he was not yet the master of the secrets of art and life; he was an ardent and impressionable young poet, playing with the problems of experience rather than closing with them in a life-and-death struggle, presenting their lighter aspects externally rather than penetrating to their heart and laying bare the fates which sleep in motive and passion.

It is easy to imagine the eager joy of



GREENWICH PALACE

Where Shakespeare played before Queen Elizabeth in 1594.

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MICHAEL DRAYTON

From a rare old pen-drawing.

the young playwright when he became conscious of the possession of the poet's insight and faculty. In his ardent imagination the great new world of the Renaissance, with the recovery of classical art in one hemisphere and the discovery of America in the other, lay in all its splendor of spiritual and material suggestiveness; and of this vast territory, in which the human spirit seemed to have acquired a new freedom as well as an enlarged authority, he came swiftly to feel at home. He had the consciousness of great powers; the sonnets show that clearly enough. A member of a profession which was under the ban not only of institutional religion but of society, and excluded from the chief paths of preferment and fame, he had, nevertheless, the supreme joy of discovering the beauty of the world and the infinite variety of human experience and fate, and of giving this manifold loveliness and moving show of life order, consistency, and form.

The consciousness of the possession of creative power is never born in an hour; it comes like the breaking of the day; but, from the first gleam of light on the horizon, it stirs all the sleeping forces of the nature, and the adolescence of genius breeds an exaltation, an enthusiasm, a glow along the horizons of the future, born of a sudden awakening of passion, imagination, thought, and physical energy. To

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EDMUMD SPENSER

the young poet the world is as full of gods as it was to the myth-makers, and light flashes from it as if the order and splendor of the universe were being disclosed for the first time. For adolescence is the individual and personal discovery of life and the world; the young explorer is as much alone in his experience and exaltation of spirit as if a thousand thousand earlier discoverers had not traversed the same seas and made the same journeys before him.

In "Henry VI." and "Titus Andronicus," if he did more than touch the latter play in the most perfunctory way, Shakespeare was doing purely experimental apprentice work; in the "Comedy of Errors" he indulged his exuberant humor to the full; in "Love's Labor's Lost" he lightly but keenly satirized the foibles and extravagances of his time in learning, speech, and style; in "The Two Gentlemen of Verona" he made a slender plot bear the weight of his dawning imagination in image and phrase; in "Venus and Adonis" and "The Rape of Lucrece" he surrendered himself to the lyric impulse; and in the "Midsummer Night's Dream" and "Romeo and Juliet" his poetic genius rose to its full height. In these two dramas, which belong in the front rank of English poetry, fancy and imagination are seen in that creative play with the materials of experience and of ideality

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which fashions worlds as substantial as that on which we live, and yet touched with a beauty of form and a lucidity of meaning which we search for in vain in the world of reality.

The stages of Shakespeare's growth as a poet are as clearly marked as the stages of his growth as a dramatist. Between "Venus and Adonis" and "Romeo and Juliet" there intervened several years of experience, observation, experimentation, and unfolding. The freedom of movement, the fullness of imagination, the firm grasp of subject, and the masterly handling of material of all kinds which are characteristic of the later work did not come at call in Shakespeare's case; he was subject to the law of development and dependent upon education for the full possession of himself and the free use of his powers. In the earlier poems there are passages of unsurpassed beauty, but in construction and style the hand of the apprentice is manifest. As he had gone to school to the older playwrights when he set about the business of writing plays, so he went to school to the older poets when he began to write poetry. The spell of the classical ideal of beauty was on all sensitive minds when Shakespeare was young; those who emancipated themselves from the classical tradition of poetic and dramatic form did not detach themselves from the poetic conceptions and the beautiful world of imagery which Europe recovered in the Renaissance. The joy of release from mediæval rigidity and repression found its natural expression in reverence for the models and standards of classical art. Man had been born

WILLIAM HERBERT, EARL OF PEMBROKE, SHAKESPEARE'S FRIEND AND PATRON

From an engraving by T. Jenkins, after the original of Van Dyke, in the collection of the Earl of Pembroke.

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WILLIAM CECIL, LORD BURLEIGH, PRIME MINISTER OF QUEEN ELIZABETH
From the original painting at Hatfield House.

again into conscious freedom; personality had once more secured space and light for development; to the monotony of the type in the arts had succeeded the range and variety of individuality; love of nature and joy in her presence had returned; confidence in the human spirit had been restored when the shadows of a world lying under the ban of heaven had been banished; an immense exhilaration of imagination, a great liberation of personal force, were the fruits of the freedom of mind and soul which the Renaissance secured. Looking back across the Middle Ages, associated in the minds of the men of the new time with spiritual repression and intellectual bondage, the classical world lay clear, beautiful, and free in a light that was almost dazzling after the long gloom of mediævalism. It is true mediævalism had its lights, its humor, its beauty of devotion, its deep-rooted and noble art; but the men of the Renaissance were in reaction against its repression of natural instincts, its curtailment of natural activities, and they saw the classical world in the high light of sharp contrast. That world is marvelously beautiful to the imagination of the nineteenth century, which constantly recalls it in every art and strives with passionate eagerness to recover its lost perfection of taste, of order, of workmanship; to the imagination of the sixteenth century it was the golden age of the arts and of the spirit which fashions them—a lost but immortal world of freedom, joy, beauty, and creativeness.

Shakespeare had known this older world from boyhood. He was not subjugated by it, as were many of his contemporaries,

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HENRY WRIOTHESLEY, EARL OF SOUTHAMPTON
From an engraving by R. Cooper, after the original of Mirevelt, in the collection of the Duke of Bedford.

for beneath the sensitive surface of his mind there was a vigorous and self-sustaining individuality; but he felt its spell and discerned its educational uses. He knew his Ovid early enough to people the Forest of Arden with the older dreams of poetry; but it was characteristic of his genius that he did not confuse the one with the other. In "Venus and Adonis" the great passages are not those which describe the beautiful goddess or the shy and radiant youth, but those which describe figures, landscapes, and incidents which he must have seen or known in the country about Stratford in his youth.

His earliest poetic experiments were in the classical vein; for he knew the classical background of modern poetry as intimately as did Keats. He began his poetic career under the tutelage of one of the most imaginative of the Roman poets. In the early summer of 1593, with the imprint of his friend and fellow-townsman, Richard Field, on the title-page, Shakespeare made his first appeal to the reading public of his time, and his first venture in what he and his contemporaries recognized as literature. He had already made some reputation as a playwright; but plays were not then regarded as literature. Columbus died in ignorance that he had discovered a new world, so possessed was his mind with the conviction that he had touched India. Shakespeare died in ignorance of the fact that he had made himself the foremost man in literature, so far apart in his thought and the thought of his time were plays and literature. The text of "Venus and Adonis" was carefully read, and is notably accurate; it was

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printed under the eye of the poet. The plays were either stolen or published in many cases without authorization, and are, for that reason, full of inaccuracies and difficult or questionable passages.

It is interesting to recall the fact, already reported, that four years earlier Richard Field had brought out the "Metamorphoses" of Ovid; and it is also worth recalling that in the year before the appearance of the "first heir" of Shakespeare's invention his father had made an appraisal of the goods of Field's father in Stratford.

"I know not how I shall offend," wrote Shakespeare in the dedication of the poem to the Earl of Southampton, "in dedicating my unpolished lines to your Lordship, nor how the world will censure me for choosing so strong a prop to support so weak a burden, only if your Honour seem but pleased, I account myself highly praised, and vow to take advantage of all idle hours till I have honoured you with some graver labour. But if the first heir of my invention prove deformed, I shall be sorry it had so noble a godfather." Shakespeare was twenty-nine years old, and the Earl of Southampton was in his twentieth year—a young man of brilliant parts and of striking beauty; well educated; with a fortune more than adequate to his rank; a great favorite in the Court circle; a lover of literature and of the drama; a generous and appreciative friend of men of letters; and a representative man in a great and brilliant period. The two young men had been brought together by those manifold affinities which in youth ripen casual acquaintance swiftly into devoted friendship; the glow of the time was on them both, although the dawn of the noble was to be quenched in the darkness of premature night, while that of the playwright broadened into a day which is likely to know no shadow of evening.

There has been wide difference of opinion regarding Shakespeare's meaning in describing the poem as "the first heir" of his invention. It has been urged that the words should be taken literally, and that the poem was probably composed at Stratford and carried to London, as Johnson carried, almost two centuries later, the tragedy of "Irene." Or the poet may have meant that it was his first attempt to write lyrical or narrative verse. When it appeared, no plays of his had been printed; the plague was raging in London, the theaters were closed, and the poem may have been composed at this time. It belongs, in any event, to his earliest productive period, and is the first fruit of his conscious artistic life.

"Venus and Adonis" shows plainly the influence of Ovid, as do some of the earlier plays; but it is free from mere imitation. Shakespeare felt the charm of the Latin poet, and reflected that charm, but he used his materials with freedom and individual skill. Ovid was followed only so far as Shakespeare found it profitable to follow. The older poet had told the story of the love of Venus for Adonis when Cupid's arrow pierced her by accident; how the goddess forsook all and followed him; how she warned him against his favorite pastime of hunting wild beasts; how she beguiled him in shady places with the tale of the help she gave Hippomenes when he outran Atalanta, and then, as a penalty for his ingratitude, brought bitter misfortune upon them; how the hunted boar gave Adonis his death-wound; how Venus brought the anemone—the sensitive and delicate wind-flower—from his blood.

On the framework of this classical tale the young poet wrought his careful, well-compacted, and thoroughly constructed poem. There is no reason to doubt that he had read the story without the aid of a translation, although Golding's version appeared in his childhood. The story was passionate, and the young poet did nothing to disguise or diminish the passion; on the contrary, he heightened it by setting the coldness of Adonis in sharp contrast with it. The poem is too frankly passionate and too naked for modern taste; since it was written Puritan influence, by its tremendous emphasis on righteousness, has compelled us to strike a balance between the freedom of the Greek genius and the moral insight of the Hebrew spirit, and the problem of modern art is to harmonize freedom, beauty, and joy with moral sanity, order, and power. The love of beauty and the frank abandonment to its charms, which were characteristic of the Renaissance, are the dominant notes of this poem of a very young poet who was under the spell of

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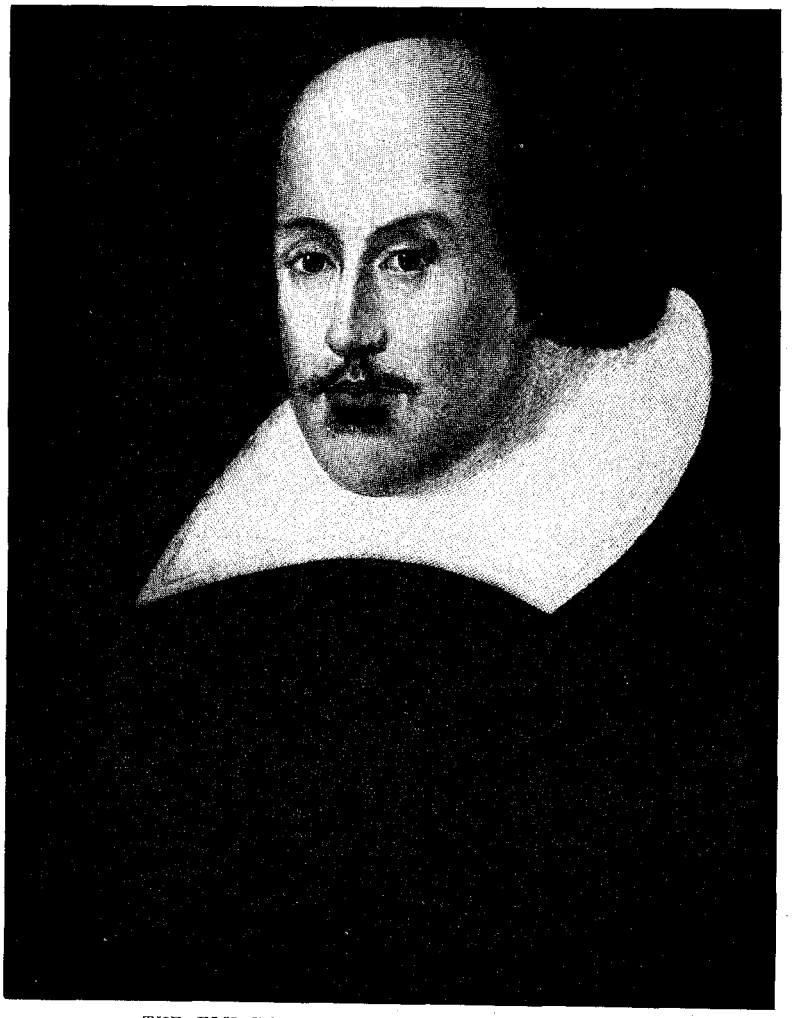
the Renaissance spirit. It offends by its frankness rather than by its warmth; for it is curiously cool and restrained in tone. It is full of striking lines, but the subject does not seem to inflame the poet's imagination; he works as calmly as if he were not dealing with the most dangerous stuff in the world. His personality is as completely hidden as in the plays; the treatment is wholly objective. "Venus and Adonis" belongs to the same period as Marlowe's glowing version of the memorable story of "Hero and Leander," but there could hardly be a greater contrast than that which is presented by the two poems. In Marlowe the current is deep and swift, and bears one on in a tumultuous rush of passion; in "Venus and Adonis" the movement is deliberate and leisurely, and the genius of the poet is seen, not in his general treatment, but in the recurring pictures and descriptions with which the poem abounds. In the marvelous exactness of his drawing the accuracy of his observation is shown, and in the mellow euphony of many of its lines the magic of his later style is predicted.



THE ELY HOUSE PORTRAIT OF SHAKESPEARE

The hunted hare is so true to life that he must have been studied upon some hill about Stratford; and all the glimpses of nature are touches of genius. The noble realism of the dramatist is predicted again and again in lines which are not only suffused with beauty, but cut in outline as clearly as with a graver's tool.

"The Rape of Lucrece" appeared in

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the following year with the imprint of Richard Field, and the announcement that it was to be sold at "the sign of the White Greyhound in Paules Churchyard;" a neighborhood which has been haunted by publishers and authors from that day until the last decade, when the makers of books have been seeking quarters in other sections of London. Ovid was still in the young poet's mind, although the pathetic story of Lucretia's fidelity had long been familiar in prose and verse. "Lucretia," Wharton tells us, "was the grand example of conjugal fidelity throughout the Gothic ages." Chaucer had set her in noble company in his "Legend of Good Women," and Sidney had recalled her in his beautiful "Apologie." Other English poets had felt the poetic power of the Roman matron's purity, and the theme had not escaped the attention of the balladists. The seven-line stanza in which the poem is written had been brought from France by Chaucer, and its capacity for serious subjects had been developed before Shakespeare used it. The Earl of Southampton's name appears on the page of dedication, as in the "Venus and Adonis" of the previous year; but the friendship between the two men had apparently ripened in the intervening months. The language of dedications is rarely to be taken literally, and in Shakespeare's time, as in Johnson's, it was more notable for adulation than for sincerity; but, although Shakespeare uses the speech of the courtier in addressing his friend, there is a note of sincerity in both dedications. The second is more intimate and affectionate than its predecessor. "The love I dedicate to your Lordship is without end," he writes; ". . . the warrant I have of your Honourable disposition, not the worth of my untutored lines, makes it assured of acceptance."

The subject would have permitted the most intense dramatic feeling, but, like the story in "Venus and Adonis," it is presented not only with entire objectivity but with a certain coolness and aloofness; as if the poet had chosen his theme rather than been chosen by it. His imagination was stimulated but not possessed by it; it is an impressive poetic exercise from the hand of a great poet rather than an original and characteristic expression of poetic genius. There are vivid impressions, scenes that stand out as if cut with the chisel, striking reflections, and, at intervals, the inimitable Shakespearean note, that magical harmony of sound and sense that rings like a bell in one's memory:

> For Sorrow, like a heavy hanging bell,
> Once set on ringing with his own weight goes.

But the poet is practicing, not creating; learning his art, not enlarging it. It is in detached passages, not in the completed work, that we must look for the poet of "Romeo and Juliet." In "The Rape of Lucrece" there is, however, a distinct advance in seriousness and dignity; there is not only greater ease in the use of verse, but there is finer insight and higher ideality:

> Who loves chaste life, there's Lucrece for a teacher:

Coleridge laid his finger on the characteristic quality of "Venus and Adonis" when he pointed out the fact that the reader of the poem is told nothing; he sees and hears everything. The dramatic element was too pronounced in Shakespeare's nature, even at a time when the poetic impulse was in the ascendant, to permit of the highest success in purely narrative verse; in any event, he did not stamp these poems with that finality of form which he put on many of the plays and on a large group of the sonnets. The earliest pieces of his original work betray the immaturity of his genius and art; they show him under the spell of the Renaissance spirit; they deal with passion without being passionate. Their significance in the history of his development has been discerned by Coleridge in a passage memorable in Shakespearean criticism:

> The Venus and Adonis did not perhaps allow the display of the deeper passions. But the story of Lucretia seems to favor, and even demand, their intensest workings. And yet we find in Shakespeare's management of the tale neither pathos nor any other dramatic quality. There is the same minute and faithful imagery as in the former poem, in the same vivid colors, inspired by the same impetuous vigor of thought, and diverging and contracting with the same activity of the assimilative and of the modifying faculties; and with a yet larger display, and a wider range of knowledge and reflection; and lastly, with the same perfect dominion, often domination, over the whole world of language. What, then, shall we say? Even this, that Shakespeare, no mere child of nature, no automaton of genius, no passive vehicle of inspiration possessed by the spirit, not possessing it, first studied patiently,

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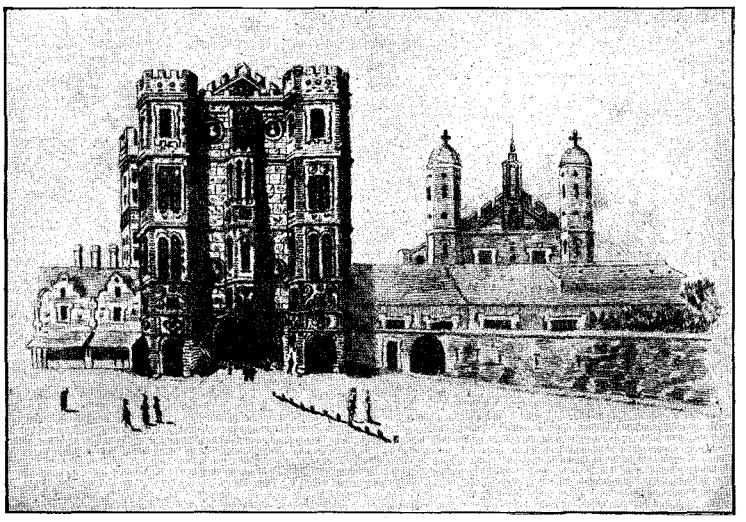
meditated deeply, understood minutely, till knowledge, become habitual and intuitive, wedded itself to his habitual feelings, and at length gave birth to that stupendous power, by which he stands alone, with no equal or second in his own class; to that power which seated him on one of the two glory-smitten summits of the poetic mountain, with Milton as his compeer, not rival.

It is impossible, even in work distinctly sensuous in imagery, not to discern the idealist in Shakespeare. Dealing with the physical aspects of beauty in "Venus and Adonis," he is bent on the ideal beauty. With Plato and Michael Angelo, he is driven by the appearance of beauty to that invisible and eternal reality which is at once the inspiration and justification of religion and poetry. In his earliest thought the future writer of the sonnets discerned the reality of which all beautiful faces, aspects, and images are the passing reflections, the fleeting remembrances and prophecies.

The publication of these poems gave Shakespeare another constituency and a new group of friends, and brought him recognition and reputation. In the eight years which followed its appearance no less than seven editions of "Venus and Adonis" were issued, and "The Rape of Lucrece" was in its fifth edition when the poet died. In exchanging the writing of plays for the writing of poems the poet passed from an occupation which shared to a considerable extent the social indifference or contempt which attached to the actor's profession to one in which gentlemen were proud to engage. He became, for the time being, a man of letters; he thought of readers rather than of hearers; he gave his work the care and finish of intentional authorship. He had become known to the theater-going people as an actor of skill and an adapter of plays of uncommon parts; he now became known as a poet. Writing four years later, Richard Barnfield comments on "the honey-flowing vein" of Shakespeare,

Whose "Venus" and whose "Lucrece," sweet and chaste,
Thy name in fame's immortal book have plac't;

and in an oft-quoted passage, which appeared in the same year, Francis Meres, in his "Comparative Discourse of our English Poets with the Greek, Latin, and Italian Poets," uses these striking words, expressive at once of the impression which Shakespeare had made upon his contemporaries and of his association in their minds with the Latin poet upon whom he had drawn freely in both poems: "As the soul of Euphorbus was thought to live in Pythagoras, so the sweet witty soul of Ovid lives in mellifluous and honey-tongued Shakespeare; witness his *Venus and Adonis*, his *Lucrece*, his sugared sonnets among his private friends. . . ." A year later John Weever calls Shakespeare "honie-tongued." At Cambridge in the same year St. John's College heard a fellow-playwright declare, "I'll worship sweet



OLD PALACE, WHITEHALL
From an old print by Israel Sylvester in British Museum.

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QUEEN ELIZABETH

From a contemporary symbolic drawing.

Mr. Shakespeare, and, to honour him, will lay his *Venus and Adonis* under my pillow." That Shakespeare had become so well known that the readers of his poems and the hearers of his plays were divided on the question of the relative importance of his works is shown, a little later, by these words of Gabriel Harvey written, Mr. Gollancz tells us, on the fly-leaf of a Chaucer folio: "The younger sort take much delight in Shakespeare's *Venus and Adonis;* but his *Lucrece*, and his Tragedy of *Hamlet, Prince of Denmark*, have it in them to please the wiser sort." These references, and others of similar import, show the young poet with the earliest light of fame upon him. Life and art, friends and fame, opportunity and work, were already his. And he had been in London less than fourteen years!

The poets of his own time—Drayton, Clerke, Weever—were under the spell of his genius; and there is good reason to believe Spenser was thinking of him when he wrote in "Colin Clouts come home againe:"

And then, though last not least in Aetion;
A gentler shepheard may no where be found,
Whose muse, full of high thought's invention,
Doth, like himselfe, heroically sound.

In the Christmas season of 1594 he acted at court before Queen Elizabeth, and the fact that his plays were repeatedly presented in her presence indicates her liking for his work and her purpose to show him favor. A playwright upon whose words crowds hung in the Rose and the Globe; whose great passages were recited again and again in the palaces at Greenwich, Richmond, and Whitechapel; whose poems, having passed from hand to hand among his friends, appeared in rapidly succeeding editions; to whom many contemporary writers paid glowing tribute; and who counted among his friends some of the most brilliant and influential men of his time, can hardly be regarded as having escaped the notice of his age, or as

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so obscure as to raise the question of his authorship of the work which bears his name.

The lyrical period in the growth of Shakespeare's mind and art culminated about 1597 or 1598, and bore its highest fruits in two dramas which hold a place by themselves; plays essentially poetic in quality and form, and singularly complete in their disclosure of the resources of his imagination and his art. The tragic story of Romeo and Juliet had attracted him at a very early date; there is evidence that he was brooding over this pathetic tale in 1591, although the play, in the form in which it has come down to us, probably did not appear before 1596. It was published in quarto form, probably without the dramatist's consent, in the following year, and the sub-title declared that it had been publicly played often and with great applause. The poet found the material for his first tragedy in several quarters, and drew upon these sources with the freedom characteristic of the time. The story has been traced as far back as the Greek romances of the early Christian centuries, but long before Shakespeare's imagination fastened upon it the congenial soil of Italy had given it new and more vigorous life. The tragic fate of the two lovers who were destined to become the typical lovers of Western literature was set forth at length by Luigi da Porto in a novel published about 1535; it had been sketched sixty years earlier by Masuccio, and it reappeared in later years in various forms; its popularity and its rich material tempting several succeeding story-tellers. Chief among these was Bandello, who made it the theme of a *novelle* in the decade before Shakespeare's birth. Two years before that event, an English poet, Arthur Brooke, told it in English verse, and five years later another English writer, William Painter, gave a prose version of the old story in his "Palace of Pleasure." The main line of development of the tragedy is to be found in Bandello, Brooke, and Shakespeare; the dramatist following quite closely the plot as it came to him from the English poet, but transforming and transfiguring both material and form by his insight, his dramatic skill, and, above all, by turning upon the passion of love for the first time the full splendor of his imagination.

"Romeo and Juliet" is the consummate flower of Shakespeare's poetic genius; the complete disclosure of his purely poetic gifts. The dramatic insight and skill with which the materials are rearranged; the brilliancy of characterization, as in the splendid figure of Mercutio; the rising tide of emotion which bears the ill-fated lovers to their death, do not make us blind to the fact that this beautiful and appealing play, fragrant with the breath of the young summer, bathed in the soft radiance of the Italian night, touched with imperishable charm of youth and passion, is primarily poetic and only secondarily dramatic. The characteristics of the early work of the poet are found in it: the frequent use of rhymes and the tendency to play with words; above all, the essentially lyrical quality of the play. Passages of pure and unsurpassed singing quality abound, and several verse-forms which were familiar to the mediæval poets and were in use in Shakespeare's time are found in perfection. The first meeting of the lovers in Capulet's house is described in sonnet form; Juliet's prayer in her father's orchard for the coming of night is reminiscent of the Evening-song, and has all the qualities of the Epithalamium; while the parting of the lovers, when

> Night's candles are burnt out, and jocund day
> Stands tiptoe on the misty mountain tops,

remains the most tender and beautiful Morning-song in the language. Caught in the tragic movement of a family feud, the lovers live out their romance in five passionate days, during which the drama steadily deepens and sweeps towards its end with tumultuous current; and at the supreme moment, with characteristic insight, death ushers in a final peace. It is this vision of reconciliation which made Shakespeare a master of human experience in its widest scope and significance. While exhibiting the fatality of individual struggle against the social order, he continually makes us aware of the deep and radical changes which spring out of tragic resistance and defiance; the searching reaction of the assertion of individuality on the social order.

Shakespeare's joy in the possession of the poetic gift, and his earliest delight in life, found radiant expression in "A Midsummer Night's Dream," a masterpiece of

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poetic fancy, and the gayest and most beautiful of poetic comedies. Rich as this drama is in humorous effects, it is so essentially lyric in spirit that it stands alone in English poetry; an exquisite expansion of the masque or festival poem into a drama of pure fancy and daring imagination. It was probably composed for some marriage celebration, though it has not been connected as yet with any wedding among the poet's friends or in the court circle.

Written about 1596, hints of the play appear to have been drawn from many sources. The modern reader finds such hints in Plutarch's "Life of Theseus," in Chaucer's "Knight's Tale," in Ovid's "Metamorphoses," and in the old French romance of Heron of Bordeaux, of which an English translation appeared in the decade between 1530 and 1540. Shakespeare's real indebtedness, however, was to the poetic imagination of the Germanic race to which he belonged, which still kept alive, in folk-lore and fairy tale, in every hamlet in England, the magical world of fairy folk; so near to the world of men, and so intimately associated with that world, and yet invisible to all save those who saw with the imagination. Especially were these elusive elves concerned with the mysteries of love and marriage; and in the magic mirror in which the poet shows them they not only associate Theseus and Hippolyta with the sweetest traditions of English field and fireside, but show forth, as in a parable, the magic properties of love when love touches the whole gamut of feeling and sets the whole nature vibrating from the passions to the imagination. There are evident connections in the play with the aspects of life and character which interested the poet and with which he had already dealt in "The Comedy of Errors," in "Love's Labor's Lost," and in "The Two Gentlemen of Verona," while its exquisite lyrical quality affiliates it with "Romeo and Juliet;" but, both as regards older sources of incident and his own earlier work, "A Midsummer Night's Dream" stands in complete and radiant individuality. It discloses the original and spontaneous force of the poet's genius; his ability to use, fuse, and recast the most diverse materials with entire freedom and yet with unerring artistic instinct. He is equally at home with the classical tradition nobly presented in the figure of Theseus, with the most extravagant rustic humor set in the mouths of the inimitable clowns, and with the traditional lore of childhood—the buoyant play of the popular imagination—in Titania and Oberon and Puck. His mastery of the verse-form which English tragedy has adopted is equally clear and striking. The iambic pentameter, with which his genius has almost identified English blank verse, finds in "A Midsummer Night's Dream" the full development of its melodic power. The line of five feet, each accented following an unaccented syllable, without rhyme, is freed, in Shakespeare's hands, from the stiffness and rigidity which characterized it before Marlowe's time, and becomes soft as a flute in its lighter notes and resonant and full-toned as a bell in great passages:

> My hounds are bred out of the Spartan kind,
> So flew'd, so sanded; and their heads are hung
> With ears that sweep away the morning dew;
> Crook-knee'd, and dew-lapp'd like Thessalian bulls;
> Slow in pursuit, but match'd in mouth like bells,
> Each unto each. A cry more tuneable
> Was never holla'd to, nor cheer'd with horn,
> In Crete, in Sparta, nor in Thessaly:

One hears in these lines that clear "chime of the vowels" which gives English verse its most penetrating and magical melody.

The fairies and the clowns made an irresistible appeal to the crowds in the theater, and "A Midsummer Night's Dream" enjoyed almost a century of popularity; it was imitated and pilfered from; when it lost hold upon the generation of the Restoration, it reappeared as opera and operetta. In Germany its fortunes touched their highest prosperity; Wieland recalled its elves in his "Oberon," Goethe drew upon it in a striking scene in "Faust," and Mendelssohn, in song and overture, interpreted it with delicate insight and sympathy. It is the supreme masterpiece in the world of fairy lore.

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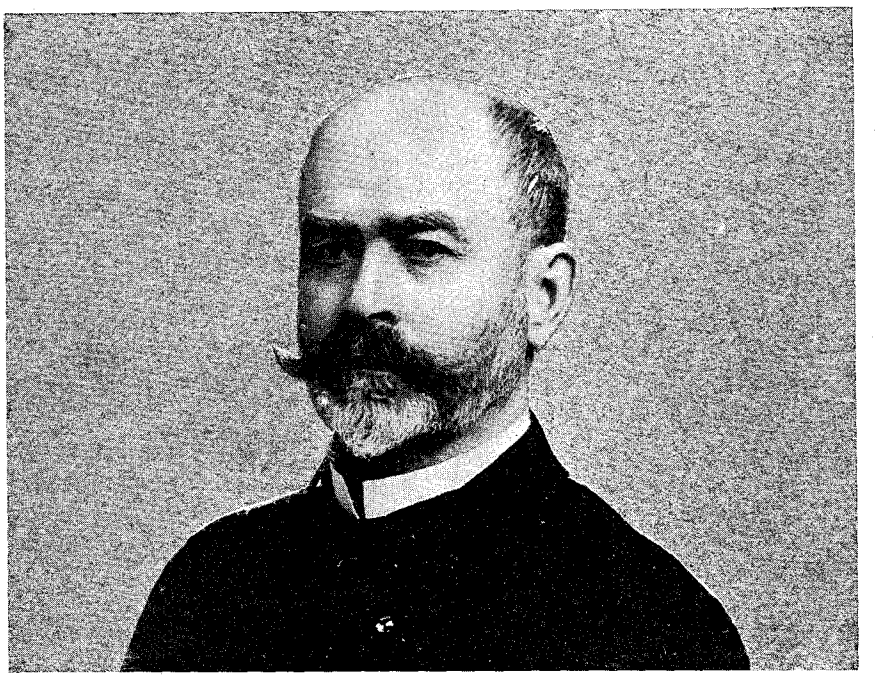

Rear-Admiral George Collier Remey, U. S. N.

There is probably no more capable officer in the naval service of the United States than Admiral Remey, and he was chosen for senior command in Asia on account of his peculiar fitness. He demonstrated his ability in the Chilian incident, when he compelled the surrender of the Itata in spite of the threats of the Chilian commander, whose vessel was of superior strength, and his conduct of the Key West base was one of the conspicuous successes of the war with Spain. Admiral Remey has pushed his flagship, the Brooklyn, with all possible speed from Manila to Taku. His main care was to arrive with full coal bunkers, thus making sure that the Brooklyn would be ready for any service required. Admiral Remey is fifty-nine years old; he was born in Iowa. In 1859 he graduated from the United States Naval Academy, and was attached to the old Hartford in our East India squadron; now he is back again in those waters as commander of the American squadron. In the Civil War he served with the North and South Atlantic blockading squadrons, and was present at several engagements, notably at the assault on Fort Sumter. In 1863, during a night attack on that fort, Lieutenant Remey, commanding the second division of boats, was taken prisoner. After the war he served in various stations as Lieutenant-Commander, Commander, and Captain. In 1897 he became Commodore, and after the Spanish war, Admiral. In view of recent events, the proper place of the commander of our Asiatic squadron is in the Gulf of Pechili, not in the Bay of Manila. The advantage of Secretary Long's order to Admiral Remey to go to China was, of course, not so much in adding the strength of the Brooklyn to the fleet already there, as in giving the Navy Department, in communicating with the chief of the Asiatic squadron, direct dealings with the situation is China instead of through the circuitous communication by way of Manila. To meet Admiral Remey's demand for new officers, Secretary Long had recourse to the authority conferred upon him by Congress to enlist the services of retired officers.

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Education in America[1]

By Albert Shaw

SOME of the by-products, so to speak, of the Paris Exposition of 1900 must be taken into the reckoning if one would estimate truly the far-reaching value and influence of that great enterprise. What the Exposition attempts is to set forth in a striking and comprehensive way the principal facts of recent human progress. The various nations participating in it have expended a vast ingenuity in devising ways in which to make readily understood by men of other nations their successful efforts in one field or another of social advancement. Mechanical progress, as a rule, is best illustrated by the machine itself. Progress in the fine arts, in like manner, may best be shown by an exhibit of products. But there are other forms of achievement that do not lend themselves so obviously to the purposes of an international exposition as do the industrial and the fine arts.

Yet it is almost or quite the chief title to credit of the men who created the Columbian Exposition at Chicago in 1893, and their successors this year at Paris, that they have striven to set forth moral and intellectual progress, and to illustrate the systems and methods employed among civilized men to instruct and train the rising generation. For this, after all, affords the chief test of the worth of our civilization, and it is the one great mark by which our epoch will be distinguished in future times when men look back upon the closing part of the nineteenth century. The machines exhibited in our international expositions will soon become obsolete, so swift is the march of invention. Those products of contemporary art that we now value may count for naught a half-century or a century hence. But future generations will not fail to respect the men and women who at the end of the nineteenth century gave a wholly unprecedented recognition to the fact that the principal work of each generation is the training of the next—not merely the transmission of the world's ever-increasing store of knowledge, but chiefly the development of power and capacity in the individual, so that the new generation may be clearly wiser and better than the old.

Now it happens that one of the results of recent international expositions has been a great stimulus to the incidental task of putting on record a variety of accounts—descriptive, graphic, statistical, and historical—of the work of education in the largest sense of the word. Most people who visited the World's Fair at Chicago seven years ago saw the vast and beautiful buildings and the costly and wonderful wares, art objects, and machines that occupied most of them. It was a comparatively small and thoughtful minority that took much account of the educational exhibits, attended the educational congresses, or appreciated the enormous amount of printed material relating to education that was brought into existence in consequence of the attempt to make the occasion express intellectual and moral progress, as well as material. But it is true, nevertheless, that a hundred years hence the mere material aspects of the great exhibition will have been almost forgotten, while safely preserved in scores or hundreds of public libraries will be the splendid printed testimonials of our interest in education and of the altruistic zeal of the men of the nineteenth century in providing for the proper instruction and development of children and youth. And the promoters of the Paris Exposition have followed the example of Chicago.

It is not only true that the thing most characteristic of the American people at present is their devotion to education and the progress they are making in it, but it may also be said with some assurance that the most valuable part of our exhibit at Paris this year is that which endeavors to show by various methods what we have done and are doing in the educational field. The sum total of these educational exhibits, in the form of photographs, charts, diagrams, models, and a great

[1] *Monographs on Education in the United States.* Edited by Nicholas Murray Butler. J. B. Lyon Co., Albany, N. Y. 2 vols.

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number of ingenious devices, in addition to books, reports, and brochures, ought, if possible, to be brought together at the close of the Paris Exposition to form in New York, or elsewhere here at home, the nucleus of an American educational exhibition. As a general introduction to the whole collection of educational exhibits, nothing better could be asked than the comprehensive work in two volumes supplied by the State of New York as a part of its contribution to America's educational exhibit at Paris. These volumes, under the general title of "Education in the United States," comprise a series of nineteen monographs, each written by an educational specialist, under the editorship of Professor Nicholas Murray Butler, who writes a general introduction. As Professor Butler himself puts it, the work as a whole is "a cross-section view of education in the United States in 1900."

Co-operative authorship does not always bear out the proposition that the whole is greater than any of its parts, or equivalent to their sum total. It is often a more difficult task to edit successfully a work to which many writers contribute separate chapters than to write a successful book traversing the same ground. Professor Butler is one of not more than half a dozen men in the United States thoroughly qualified either himself to write a minute and well-proportioned account of educational life and work in the United States, from the kindergarten to the university, or, on the other hand, to select a group of competent writers, assign the topics, apportion the space, and, in the capacity of editor, secure a result valuable in each of its parts, and well-organized and harmonious in its totality. What he has accomplished in these two volumes is a result of remarkable importance.

Mr. Bryce, in attempting in the most straightforward and lucid way possible to explain American political institutions to readers in England, succeeded in giving to the American people themselves the best available account of the mechanism as well as the spirit and significance of their institutions. In a somewhat analogous way Professor Butler and his accomplished staff of contributors, in the execution of their plan, have not merely stated the leading facts of our educational methods and progress in such a way as to be understood by intelligent Europeans, but have actually produced what for us in the United States is unquestionably a more complete and useful account of our educational activities than any other in existence.

"Spontaneity," as Professor Butler says in the opening sentence of his introduction, "is the keynote of education in the United States." But while all sorts of independent impulses have had to do with the creation of the different parts of our educational system, there has resulted from this freedom and spontaneity a harmony that is all the richer and more complete. When one has read these monographs through, each prepared in independence of all the rest, and pauses to reflect that there is nothing that jars or conflicts in the several points of view, it is impossible to believe that the concord could have been due wholly to the tact or the convictions of the editor himself. The underlying fact that is disclosed is a spirit of unity and co-operation growing out of a genuine zeal for educational progress, guided by the best conclusions of educational science.

The great development of the profession of teaching is one of the matters that dawns most clearly upon the mind of the reader of these assembled monographs. And it is also plain that this development is in close relation with the life and welfare of the people, and that more than almost anything else it is at the very heart and center of the specific advancement of our communities, whether urban or rural. How these men and women who make up the profession of teaching maintain their *esprit de corps*, keep alive their zeal, propagate improved methods, and advance their work upon scientific principles will be best understood when one has learned something of educational journalism in this country and of the various associations and organizations of teachers, and has read such expositions as the monographs in the present work by Dr. Draper, of the University of Illinois, on "Educational Organization and Administration;" that of Professor Hinsdale, of the University of Michigan, on "The Training of Teachers;" that of Professor Adams, of the Johns Hopkins University, on "Summer Schools and University Extension," and that of Professor Cattell, of

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Columbia University, on "Scientific Societies and Associations."

Professor Butler, in his introduction, pays a just tribute to the remarkable value of the work done under Dr. William T. Harris, as United States Commissioner of Education at Washington—a work which owes its influence, not to any considerable range of legal authority vested in the office, but to its intrinsic excellence. Dr. Harris himself contributes a monograph on "Elementary Education" in the United States; and in about sixty pages we find a marvelous review and compendium of the status of our common school work, with remarks upon its historical aspects, its present aims and tendencies, and those successive modifications which are gradually transforming elementary instruction, due, as Dr. Harris justly says, to the "direct or indirect influence of the normal school." How the normal school movement itself has developed, and what it means from the teacher's point of view, is presented with clearness and authority by Dr. Hinsdale in his chapter on "The Training of Teachers." The monograph on "Kindergarten Education," by Susan E. Blow, of New York, not only presents with some detail the story of the beginnings and progress of the kindergarten movement in this country, but shows us the relation of the kindergarten ideas to the work of the normal schools, and the intimate manner in which improved methods in the early education of children are associated with all the other really valuable steps that have been taken in the recent advance of educational science and method.

Thus, in his extremely valuable paper on "Art and Industrial Education" in the United States, Mr. Isaac Edwards Clarke, of the Bureau of Education at Washington, dwells—as the most significant thing in our progress during the last twenty years—on the new perception that, not only in the kindergartens, but in schools for older pupils, it is wise to substitute a knowledge of things themselves for that mere verbal account of things that characterized our earlier educational work. Mr. Clarke holds the study of drawing to be as important in all public schools as the study of reading and spelling. The relation of elementary industrial art drawing to the educational development that fits young Americans for the best results in the practical work of life is the keynote to this brilliant and authoritative monograph.

Parallel with this movement for art and industrial education in elementary schools, and of decidedly more conspicuous development hitherto, has been the movement for the higher scientific, technical, and engineering education; and no writer could describe this movement with greater knowledge than President Mendenhall—formerly of the Rose Polytechnic Institute, and now of the Technological Institute at Worcester, Mass.—whose contribution on that subject is the most complete summary statement of the exact condition of technical education in America that has yet been given to the public. The relation of special education to business and commercial life is presented by Professor Edmund J. James, of the University of Chicago, whose knowledge of this particular subject, as well as of all matters relating to educational organization, is widely recognized. The history and present status of speci l education for the professions, particularly for medicine, theology, and law, are presented in a compendious and accurate way and with many sound generalizations by Mr. James R. Parsons, of the University of the State of New York, whose work in a supervisory educational capacity has qualified him to present these subjects with exceptional knowledge.

Professor Elmer E. Brown, of the University of California, a high authority upon all questions of American educational methods, contributes a chapter on "Secondary Education," and presents in a well-digested way, comprehensible to the intelligent reader, a subject about which a great mass of special pedagogical literature has been rapidly accumulating. Professor A. F. West, of Princeton University, writes with excellent judgment upon that distinctive part of our educational system, "The American College." This paper is not so much a compendium of information as a clear and frank statement of the present-day characteristics and problems of the college and its work. Professor Perry, of Columbia University, presents a companion paper on "The American University," which succeeds unusually well in setting forth the lines upon which university work, as distinguished from

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college work, is rapidly becoming developed in our American educational system, and is already in a position to present itself for fair comparison with the university work of European countries.

Concerning the education of women as a separate theme, it must suffice here to say that Miss Thomas, President of Bryn Mawr College, has contributed a paper which in brief compass sets forth with great thoroughness the history, statistics, and controversial aspects of the movement in the United States for the higher education of women, whether in co-educational institutions or in separate colleges. The advancement in agricultural education and its vital bearing upon the wealth production and the essential advancement of the Nation are presented by President Dabney, of the University of Tennessee. Principal Allen, of the Pennsylvania Institution for the Instruction of the Blind, is the author of the monograph on "The Education of Defectives" in the United States—a subject of very great interest, regarding which the record of our country is especially creditable.

"The Education of the Negro"—a great field of work that presents problems of exceptional difficulty—is discussed in the book by Booker T. Washington, Principal of the Tuskegee Institute, with the result of a demonstration that upon the whole the negro has made gratifying educational progress since 1865, and that the outlook is highly encouraging. Methods of education that have been applied to the problem of civilizing the American Indian and helping him to find a place in the present and future life of the country are explained by Mr. William N. Hailmann, now Superintendent of Schools at Dayton, Ohio.

The most important aspect of Indian education, as also of negro education, is the marked success of the distinctively industrial training school; and it is worth while to note the fact that the success of such educational methods in their application to negroes, Indians, defectives, grouped in special institutions, and even to young reprobates and criminals in reform schools or reformatory prisons, has begun to react sharply upon the general educational methods pursued in schools maintained under ordinary circumstances for the white children of the country. It is dawning upon the general consciousness that the new methods of teaching that are so successful in Indian and negro schools may owe their flattering results to the fact that they rest upon fundamentally sound educational principles, and that those principles ought to be more completely applied in all our schools.

The discovery and the application of more truly scientific principles in the work of education are, after all, the things that chiefly underlie our recent educational progress in this country. We are learning to substitute true training for the "cramming" process, and to understand that what is wanted is the development of power and efficiency, physical and moral, as well as intellectual. These two instructive volumes ought to be very widely read and very carefully studied all over the United States.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Calvary's Cross. By various authors. The Bible Institute Colportage Association, Chicago. 4½×7 in. 122 pages. Paper bound.

Child Life in Many Lands. By Etta Austin Blaisdell and Mary Frances Blaisdell. Illustrated. (A Third Reader.) The Macmillan Co., New York. 5¾×7½ in. 192 pages. 36c.

We have rarely seen a better selection of brief stories, poems, and extracts for the reading of children than has been made in this very prettily printed book. This is the third of a series of Readers, in all of which the publishers have admirably carried out their intention of producing an artistic and at the same time a simple effect in form, with genuine literary taste.

Der Assistent. By Frida Schanz. Edited by A. Beinhorn. The American Book Co., New York. 4¾×7 in. 140 pages. 35c.

Eben Holden. By Irving Bacheller. The Lothrop Publishing Co., Boston. 5×7½ in. 432 pages. $1.50.

This book reminds us of "David Harum" in

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its Uncle Eb—Eben Holden—in its spicy sayings, even in its horse-deal. It is, however, better balanced; the action and the character sketch go hand in hand. We lose, thus, some of those delightful dissertations of "Dave," but we gain in artistic unity. The scene is laid in northern New York about the middle of the century, giving at the close as background the opening of the Civil War, which affords Uncle Eb's protegé a chance to distinguish himself. The interest, however, centers in Eben Holden, a character much like David Harum in tenderness, shrewdness, and strength. As a quotable example of his knowledge of human nature, take his summing up of the "resky business, buyin' hosses": "Got t'jedge the owner as well as the hoss. If there's anything the matter with his conscience it 'el come out in the hoss, somewhere—every time. Never knew a mean man t'own a good hoss. Remember, boy, 's a lame soul thet drives a limpin' hoss."

History of Enfield, Connecticut. Vol. I. Edited and published by Francis Olcott Allen. The Wickersham Printing Co., Lancaster, Pa. 6½×10 in. 912 pages.

"One is minded to say of Enfield, as Horace Bushnell said of Hartford, that 'it would be a good place to be in on the morning of the resurrection.'" So wrote Mr. Bailey a year ago in an article published in The Outlook and entitled "A New England Country Road." Though in Connecticut, Enfield is an offshoot from Springfield, Mass. As its settlement was begun in 1678, Enfield is thus, for America, an ancient town, and this is emphasized by an old-time covered bridge, which spans the Connecticut. The town has now come into greater prominence by the appearance of a sumptuous volume, the first of a detailed and interesting work upon which for many years Mr. Francis Olcott Allen has been engaged. This compilation, valuable in itself as a volume of reference, is also in its make-up a protest against those town-histories which seem to represent rather the traditions and exploitations of some pushing politician or rich manufacturer than the patient and painstaking, if less picturesque, labor of a more genuine historian, one who finds the materials for his story chiefly in that unappreciated quarry, the town-records, apparently fast falling into oblivion in this country.

Jonathan's New Boy. By Pythias Damon. T. S. Denison, publisher, Chicago. 5×7½ in. 98 pages. 25c.

Pine Knot. By William E. Barton. Illustrated. D. Appleton & Co., New York. 350 pages. $1.50.

Mr. Barton knows the region along the line between Kentucky and Tennessee which is described in this story, and the types of men and women who live in that country, and they are set before the readers of "Pine Knot" with directness and sincerity of style. The story is very different from Mr. Barton's earlier story, "A Hero in Homespun," but discloses the same strong ethical bent, the same warm sympathy with men, the same intense feeling for the realities of experience. The central figure in "Pine Knot" is a high-minded, thoroughly devoted, very unworldly teacher, who finds his way into the backwoods of the Border State on the eve of the Civil War, and who shares in the fortunes of the State during that tragic period. His daughter is one of the best drawn characters in the story, and one of the most attractive. There is a good deal of close study of life, of intelligent observation, of honest work, in this novel; it is, however, a contribution to the history of a heroic age, rather than to fiction.

Prophet of Hope, The. Studies in Zechariah. By F. B. Meyer, B.A. Fleming H. Revell Co., New York. 4½×7 in. 157 pages. $1.

This new volume by Mr. Meyer is marked by his well-known characteristics as a devotional and spiritual expositor of the Scriptures. It is marked also more than many of his books by those millenarian fancies from which sober scholarship turns away. From Zechariah xiv. Mr. Meyer learns that a time is coming when the nations will gather in battle against Jerusalem, then a stronghold of the Jews, and that Christ will then visibly stand again on the Mount of Olives in glory. Volcanic action will then greatly modify the existing landscape, so as literally to fulfill the topographical statements of the prophet!

Spanish Verb, The. By Lieutenant Peter E. Traub, First United States Cavalry. The American Book Co., New York. 5½×8¾ in. 209 pages. $1.

War and Labor. By Michael Anitchkow. Longmans, Green & Co., New York. 5½×9 in. 578 pages. $5.

The author's investigations have covered almost as wide a field of learning as those of Herbert Spencer, and he has also a Spencer-like ability to extract from tons of facts the few pounds of luminous truth they contain. Nevertheless, the reading of the volume leaves the conviction that the author has brought to light isolated truths rather than a true system upon which future progress may be built. As to war, he does render a distinct service to progress by exposing the baselessness of the "optimistic fatalism" which talks of the inevitable establishment of universal peace through the advances of military science. He shows that from the beginning every advance toward the use of more destructive weapons has promised as much as the advances now so much heralded, but that no one of these advances has even retarded war. The Duke of Wellington's fear that the torpedo would make naval battles impossible had as much basis as the present-day hopes from smokeless powder and improved shells. The author sees clearly that the ends of peace are not to be secured by the development of the means of war. Indeed, he urges we must look toward economic measures by which the unity of interests between all parts of the globe may be established. Here, of course, he recognizes the moral truth that has given strength to the free-trade legislation. He does not, however, class himself with the free-traders, but accepts the protectionists' view that the State ought to direct the course of industry, and urges that the ends of peace and international co-operation can be secured if protection takes the form of direct subsidies to home establishments instead of hostile tariffs against their foreign competitors.

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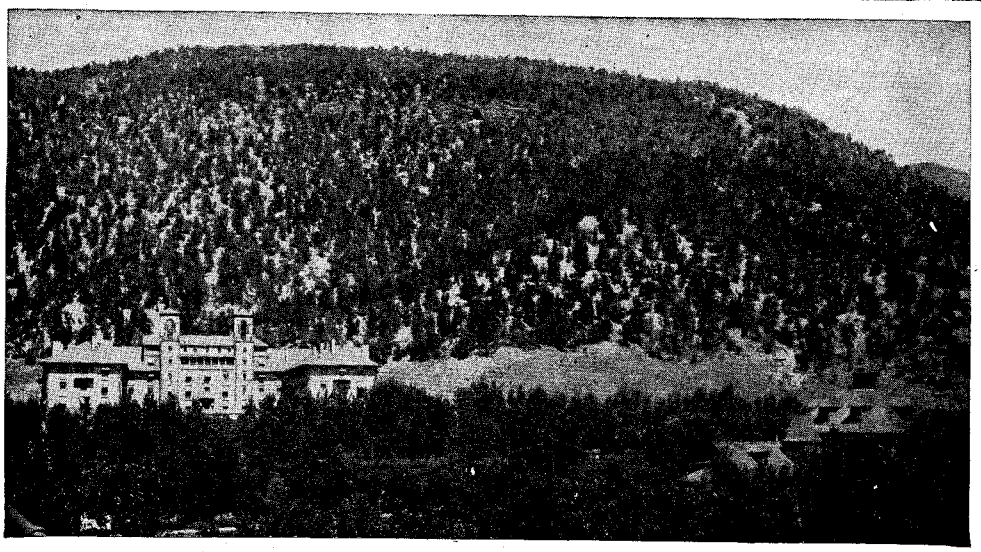

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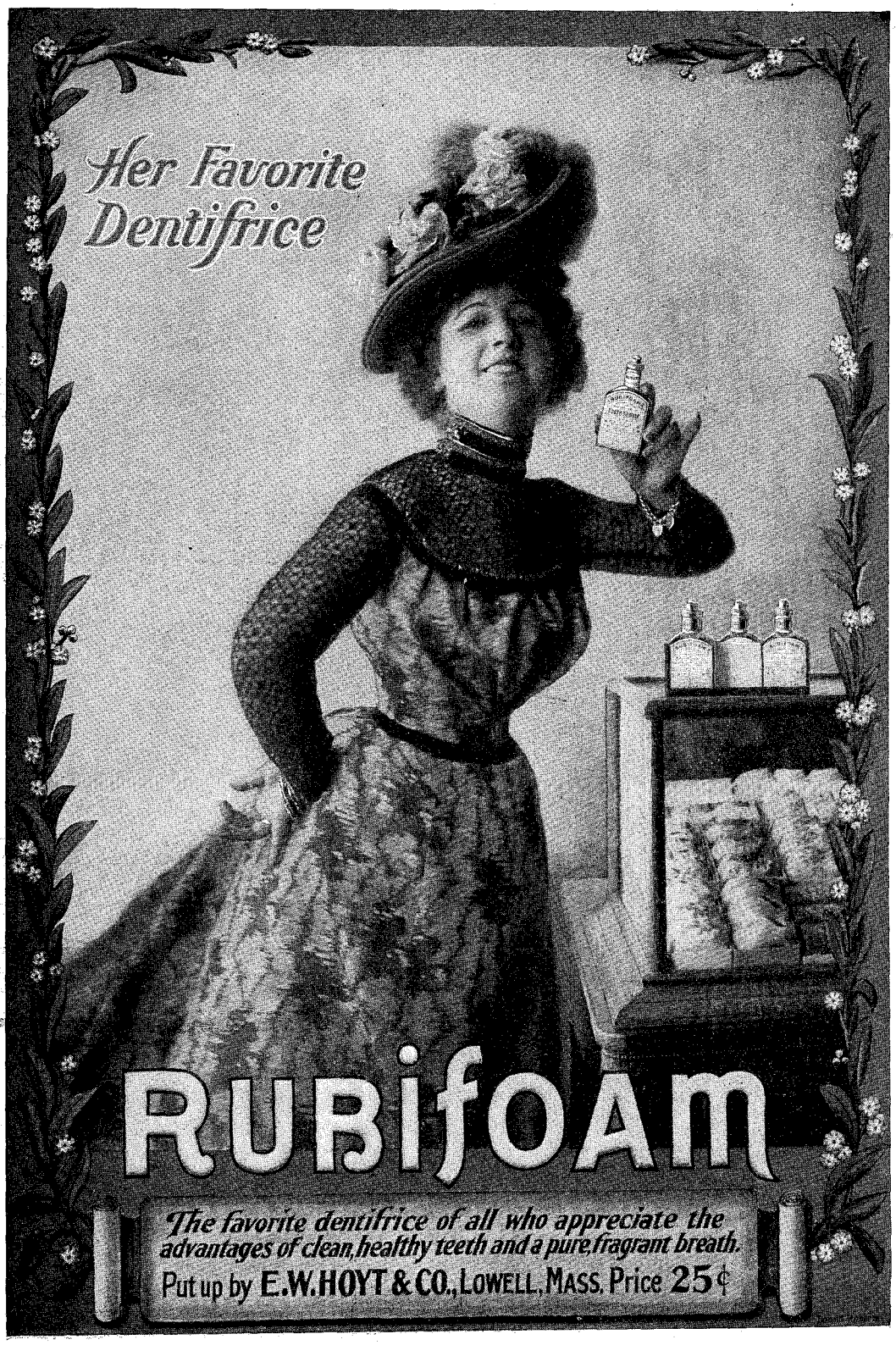
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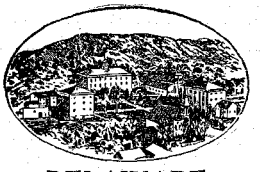

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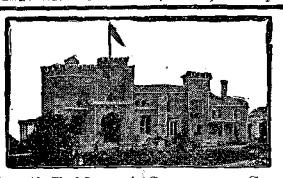

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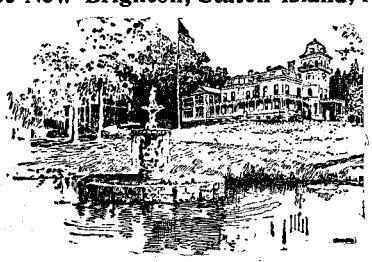

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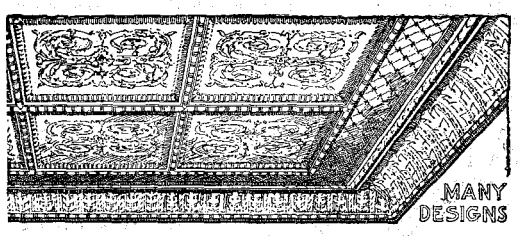

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